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A HISTORY OF LUTHERAN MISSIONS
TO ISLAM

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Historical Theology
in partial fulfillment of the
requirements for the degree of
Bachelor of Divinity

by

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CHAPTER I

INTRODUCTION

This paper attempts to gather the facts of the history of Lutheran Missions to Islam. The pursuit of these facts was hindered chiefly by two things. The first is that there is a lack of written material on this phase of missions. A large part of Lutheran Mission work today touches Islam only incidentally and the records of such work generally fail to mention Islam as a separate consideration. This is especially true in areas where Muslims and other peoples live side by side but as distinct groups, as in South India and the Near East. A comprehensive history of Missions to Islam has yet to be written.

The second is the hesitancy of the mission societies, especially the European societies, to furnish desired information on the extent, nature, and results of their work. Add to this the limitations of a library which has not been predominantly interested in mission work, and the limitations of such an investigation are readily perceived. Much of the material that has been published on Muslim missions has appeared in German, Danish, Norwegian and Swedish and is not available.

Another obstacle has been the semi-Lutheran character of some of the European societies, and the readiness with which the members of such societies transferred from the

service of one society to another. The disturbances of two world wars and several local ones have in some cases confused the scant materials available.

The chapter division is arbitrary, presenting the different societies as separate units, wherever possible. The mission of the Lutheran Church--Missouri Synod was emphasized, since nothing has hitherto appeared on this work. The emphasis on the work of other missions, however, was not arbitrary, but depended on the amount of available material. Hence, some Lutheran societies which are working among Muslims, are hardly mentioned. This paper has sought to withhold any conclusions or judgements that might be made on the nature, extent and effectiveness of Lutheran Missions to Islam.

CHAPTER II

LUTHER AND EARLY EFFORTS TOWARD MUSLIM MISSIONS

Luther, already in 1518, declared that the advance of the Turks in Europe was a divine judgment, a "rod of our transgressions." He was anxious to obtain a copy of the Koran so that he might "prove the absurdity of the Turkish doctrine." He also wanted to publish a German translation of the Koran. While this plan did not come to fruition, evidence of his interest in Islam is given in his "Vorwart zu dem Libellus de vita et moribus Turcorum" (Book on the Life and Customs of the Turks) which appeared in 1529. In 1530 he read the "Confutatio Alcorani" (Confutation of the Koran) by the Dominican Ricoldus of Montecroce, a missionary to Islam in the Middle Ages. In 1542 he reissued this work as "Verlegung des Alcoran Bruder Ricardi," and added a lengthy introduction and conclusion.¹ In 1530 he made a personal recommendation to the council of Basel that Theodor Bibliander be permitted to publish the Latin translation of the Koran, which Bibliander had prepared. Luther himself added a "Vorrede zu Theodor Bibliandus Koranausgabe" in 1543. Even in his hymns, reference to the Turks finds a place: "Erhalt uns, Herr, bei deinem Wort Und steur' des Papsts

¹C. Uhau Wolf, "Luther and Mohammedanism," The Moslem World, XXXI (April, 1941), 162.

und Türken Mord." Luther was also somewhat acquainted with some of the notable Arabian philosophers. He mentions Avicenna (Ibn Sina), Al Graganus (Fargani), and Averroes (Ibn Rushd).²

Luther also desired that mission work be done among the Turks. In his exposition of the second Psalm in 1519, he wrote that if there was an increased number of Christians living among them, they might be converted. In his "Bulla de Coena Domini," he demanded that the Pope should send missionaries and not soldiers to the Turks.³ Luther placed emphasis upon the mission responsibility of every individual Christian and upon the whole Church. Elert reports:

Diese Missionspflicht tritt praktisch z. B. an den christlichen Kriegsgefangenen heran, der in türkischer Umgebung durch seinen christlichen Wandel "das Evangelion und den namen Christi schmücken und preisen" soll. Du würdest "der Türken glauben damit zuschanden machen und villeicht viel bekeren" (30 II, 194, 28 ff.).⁴

Melanchthon also thought about the conversion of the Turk, as he wrote in 1562 in a preface to "Account about a Disputation between a Christian Prisoner in Turkey and a Dervish in 1547."⁵

²Gottfried Simon, "Luther's Attitude Toward Islam," Moslem World, XXI (July, 1931), 257-259.

³Ibid., p. 261.

⁴Werner Elert, "Theologie und Weltanschauung des Luthertums," Morphologie des Luthertums (München C. H. Beck'sche Verlagsbuchhandlung, 1931), I, 339.

⁵Simon, op. cit., p. 262.

The later perversion, that Christ's mission imperative in Matthew 28:19-20 had already been carried out by the apostles, advanced by the orthodox theologians was foreign to Luther and Melancthon.⁶ We find, rather, conscientious attempts to evangelize the heathen. Significantly, the earliest Lutheran mission work hoped to reach Islam. When primus Truber, the reformer of Carniola, Austria, made the missionary beginning of the Lutheran Church to the Croats and Wends, he purposed through them to reach the Muslim Turk. Already in 1555, he translated and circulated the Gospel in the language of the Croats and Wends. Following this came Luther's Catechism, the Augsburg Confession, the Apology, Melancthon's *Loci*, the Wuerttemberg Church Discipline and a book of songs.⁷

Additional testimony of early efforts toward Islam is given by Elert:

Es ist bekannt, dass Primus Truber und der Frhr. Ungad v. Sonegg von Württemberg aus mit Bibeln und anderer Literatur die Südslaven in ihrer Heimat für das Evangelium zu gewinnen suchten. Dabei wurde aber gleichzeitig an die Mission unter den Türken gedacht. Die Übersetzung des slowenischen Neuen Testaments in die Glagolica durch Stefan Consul aus Pinguente wurde 1559 einem Kollegium von geistlichen und weltlichen Sachverständigen vorgelegt. In Ihrem Gutachten heisst es u. a., es würde damit hoffentlich die rechte christliche Religion und das wahre heilsame Evangelium durch die ganze Türkei gefördert, der Türken Herz und Gemut zum

⁶Elert, *op. cit.*, p. 337.

⁷Preston A. Laury, *A History of Lutheran Missions* (Reading, Pa.: Pilger Publishing House, c.1899), p. 24.

heiligen Glauben erneuert . . . und unser Heiland Jesus Christus mit der Zeit in der Türkei ausgebreitet werden" (Pindor S. 24). Der Frhr. v. Ungrad selbst richtet am 14. September 1561 einen Aufruf an die deutschen Fürsten um Hilfe, "damit die reine Lehre des göttlichen Wortes dadurch auch in die Türkei gebracht werde, weil zu erwarten ist, dass der allmächtige Gott durch dieses Mittel und auf diese Weise die Türken mit dem Schwert seiner allmächtigen Stärke schlagen werde, gleichwie er durch den seligen M. Luther das ganze Papsttum entdeckt und geschlagen hat" (S. 30). Ebenso wünscht der Buchhändler Ambrosius Fröhlich in Wien, dass auch der Katechismus übersetzt würde. Mit einer solchen Übersetzung würde man nicht nur bei den slavischen Völkern sondern auch "an des Türkischen Kaisers Hof mit Gottes Hilfe und Segen viel Gutes schaffen" (27). Der Prediger Vlahovic rät, türkische Drucker anzuwerben. "Wofern die uskokischen Priester die Drückerei bekommen, so wollt ich dem türkischen Kaiser ein Büchel drucken lassen, wie von der Welt alle Propheten geweissagt und gepredigt, dass der Herr Christus Gottes Sohn sei. Muhamed hätte die Türken verführt und der Papst die ganze Christenheit. Wir wollten die Türken bekehren, wenn Gehilfen und solche Bücher wären" (34).⁸

However, after these initial attempts excepting the embassies from Gotha, the Lutheran Church did not concern itself with any real mission work to Islam. Critics have censured Luther and the other reformers for not inaugurating definite mission programs.⁹ In the light of the political upheavals of the time, one can readily understand why the Church could not develop mission action, but the development of the subsequent callousness toward missions and the misinterpretation of Scripture is, indeed, a sore chapter in the life of the Lutheran Church.

⁸Elert, op. cit., p. 344.

⁹One of the most outspoken of the critics in the learned Dr. Gustav Warneck. Elert conclusively repudiates Warneck's criticisms. See Elert, op. cit., pp. 336, 343, 347 f.

L. M. Hodgkins writes:

Hence we have the remarkable spectacle for many years of a live Protestant Church without mission-interest, while the church which had been left because it lacked life was carrying on extensive missions in the Orient and a little later in America.¹⁰

Many have argued, with good reason, "that the entire Lutheran Reformation was a missionary movement."¹¹ Certainly valid are the defenses that "it required their utmost exertion to win and hold a place for the renewed Church,"¹² and that the Catholic Church controlled world travel.¹³ Latourette ascribes six causes for the greater prominence of Roman Catholic missions and the lack of Protestant missions.¹⁴

One bright spot for missions came around 1632 when seven young men from Lübeck banded together in Paris and determined "to awaken the lapsed churches of the East to new evangelical life." Perhaps they were influenced by Hugo

¹⁰W. G. Polack, Into All the World (St. Louis: Concordia Publishing House, 1930), p. 35.

¹¹Ibid., p. 39.

¹²J. A. Singmaster, "The Genesis of Modern Missions," The Lutheran Century, XXII (January, 1932), 119.

¹³Edward Pfeiffer, Mission Studies (Third edition; Columbus, Ohio: Lutheran Book Concern, 1920), pp. 60-61.

¹⁴Kenneth S. Latourette, "Three Centuries of Advance," A History of the Expansion of Christianity (New York: Harper and Brothers, c.1939), III, 25-29. His second reason is that the "early leaders of Protestantism disavowed any obligation to carry the Christian message to non-Christians," and that Luther maintained that the Apostolic Commission had already been accomplished. His source is Warneck.

Grotius, who was then the Swedish ambassador to Paris.¹⁵ The activities of only three of these men are known today. Blumenhagen died a violent death in Constantinople, and Dorne journeyed several years in Asia Minor, Syria, and Egypt, but returned disheartened to Germany.¹⁶ The third, Peter Heyling, was probably the first Protestant missionary who actually carried on extensive work to Islam. Heyling was born in Lübeck in 1608. When he was twenty, he went to Paris for four years to study. His evangelical spirit and zeal for missions had probably been kindled by reading Luther, Arndt, Tauler, and Thomas a Kempis.¹⁷

In an attempt to get into Abyssinia, he went to Egypt and learned Arabic and Syriac in the monasteries of the Egyptian desert, in spite of continuous persecution by Roman emissaries. In 1634 the Abyssinian Negus Basilides expelled the Roman Archbishop and all the Jesuits and requested the Coptic Patriarch in Cairo that a Monophysitic Abuna be appointed again in order to restore the old connection with the Copts. Heyling joined the returning party. He found favor at the royal court and is said to have educated many of

¹⁵Gustav Warneck, Outline of a History of Protestant Missions, edited by George Robson, authorized translation from the seventh German edition (New York: Fleming H. Revell Co., 1901), p. 25.

¹⁶John Aberly, An Outline of Missions (Philadelphia: Muhlenberg Press, 1945), p. 195.

¹⁷A. C. Thompson, Protestant Missions (New York: The Caxton Press, 1903), p. 16.

the noblemen, wedded The Negus' daughter, and translated parts of the New Testament, including St. John, into Amharic. Around 1652 he is said to have been killed on his way back to Egypt when a Turkish pasha forced him to choose between Islam and death.¹⁸ Heyling had no successor, and until the Moravians tried to enter Abyssinia in the 18th Century, no further mission work was attempted there.¹⁹

Historians agree that the embassy to Persia from the Court of Gotha in 1635, in which Paul Flemming, author of the hymn, "Where'er I Go, Whate'er My Task," participated, and the embassy to Abyssinia by Ernest the Pious, Duke of Gotha, in 1663, cannot, strictly speaking, be considered missionary endeavors.²⁰

For a century the Church in Germany made no concerted mission attempts until Pietism, with men like Spenser and Franke, led the way towards world missions. Throughout this time, however, some voices were raised in behalf of world missions. In addition to those already noted, are Balthasar Meisner, Michael Dunte of Reval, Michael Havemann, general superintendent of Bremen, Christian Scriber of Quedlinburg, Praetorius, Calictus, Duraeus, and others. John Dannhouer of

¹⁸Julius Richter, A History of Protestant Missions in the Near East (New York: Fleming H. Revell Co., 1910), p. 91.

¹⁹Kenneth S. Latourette, "The Great Century," A History of the Expansion of Christianity (New York: Harper and Brothers, c.1944), p. 33.

²⁰Polack, op. cit., p. 49; Warneck, op. cit., p. 26.

Strasburg even advocated the setting-up of schools for missionaries to the Turks and Jews.²¹ Some evidence of missionary spirit is found in the hymns of the time. Martin Behm's "O Jesus, King of Glory," 1606; Paul Gerhardt's "The Mystery Hidden From the Eyes," 1666; and Johann Heermann's "O Christ, Thou True, and Only Light," 1630, evidence an understanding of missionary obligation.²² With the defeat of the Spanish Armada, England's victory in India, and the proddings of such men as Justinian von Weltz, who was especially interested in missions to Islam, and Leibnitz, the church slowly began to realize its missionary imperative and opportunity.

²¹Laury, op. cit., pp. 30-31.

²²Polack, op. cit., pp. 50-52.

CHAPTER III

THE BASEL MISSION IN TRANSCAUCASIA

The first mission society to do extended work in Islam is the Basel Mission Society. During the Napoleonic Wars, a sudden violent storm saved the city of Basel from a garrison of French troops. The citizens considered this escape from destruction as a special God-sent deliverance and evidenced their gratitude by organizing the Basel Evangelical Missionary Society on May 25, 1815. In the next year they started support of a mission school, and began supplying men for the English and Dutch Mission societies.¹

During 1816 and the following years, many pious Swabian families, because of the influence of Rationalism in the church, had founded German settlements in the Russian Transcaucasia, notably Tiflis and six other towns in the vicinity. Rev. T. Blumhardt, the leading secretary in Basel, received a request from these emigrants that some young missionaries be sent to them. Blumhardt saw in these German colonies an excellent nucleus for extended mission work to Islam and the moribund Oriental Churches. The Russian government, in the person of Emperor Alexander I, was favorably inclined toward such Christian activities at this time and had himself

¹W. G. Polack, Into All the World (St. Louis: Concordia Publishing House, 1930), p. 87.

founded a Russian Bible Society in 1813.²

In 1821, Felician Zarembo and August Heinrich Dittrich went to Petersburg and obtained the permission of the government with the restriction that the missionaries work only in the German settlements. If non-Christians were to be baptized, they would have to settle in the German colonies.³ Accordingly, Basel sent its first missionaries in 1821 with these tasks:

(1) to distribute the Word of God in every language and dialect of those peoples; (2) to acquire a knowledge of the chief language commonly spoken by them; (3) to found a college for Persians and Tartars, as an advanced school for pupils of the elementary national schools; (4) to set up a printing-press for the translation of the Bible and of Protestant literature.⁴

The Mission took over the work of a Scottish missionary society, which had worked in the Tartar Village of Karass since 1802. Rev. A. H. Dittrich set up a form for Church organization for the colonists. The town of Shusha, in the district of Karabagh, became the Mission's chief center. Here they set up a printing press and started a Russian and Armenian school. From Shusha, the missionaries made extended tours along both sides of the Caucasus, and even as far as Persia and Mesopotamia. Rev. Johann Jacob Long labored

²Julius Richter, A History of Protestant Missions in the Near East (New York: Fleming H. Revell, 1910), pp. 87-88.

³Paul Eppeler, Geschichte der Basler Mission (Basel: Verlag der Missionsbuchhandlung, 1900), p. 28.

⁴Richter, op. cit., p. 98.

untiringly in itinerant preaching trips to the Tartar camps. In Shemacha and Baku, substations of Shusha, they gained many Armenian friends and made contact with Islam.⁵

Especially talented in reaching Muslims, was Count Felician Zarembo, a descendant of Polish nobility, who had entered the college of the Basel Mission in 1818. Zarembo was born on March 15, 1794. He had earned a doctorate in Moscow and was studying for a political career in the royal college of Petersburg, when he fled to Germany and entered the Basel Mission.⁶ Because of his masterly command of the Russian language and his knowledge of state affairs of Russia he had been sent to this field where he conducted the manifold, complicated negotiations with the Russian government.⁷

Zarembo's coworker was Karl Gottlieb Pfander, who was destined to become one of the outstanding figures in modern missions to Islam. Pfander was born on November 3, 1803, in Waiblingen. In 1820 he entered the college of the Basel Mission and in 1825 was appointed to Transcaucasia with the special task of winning the Muslims. He continued in Muslim work until he died on December 1, 1865. From 1825 to 1837 he labored in Transcaucasia; for fourteen years he worked in Agra and Peshawar in Northern India; and from 1858 to 1865

⁵Ibid., pp. 98-99.

⁶Eppler, op. cit., p. 29.

⁷Richter, op. cit., pp. 99-100.

in Constantinople. The zenith of his powers seemed to have been reached during his years in India. One of the most notable events in the history of the North India Mission was his famous controversy with the formidable Rahmat Allah, in Agra, during Easter week of 1854. Two members of the audience of this controversy, Safdar Ali and Inaduddin, later became bold champions of the Christian faith.⁸

While in Transcaucasia, Pfander undertook extended journeys in the surrounding districts. On other preaching tours, he even traversed Northwest Persia and did work at Bagdad. It was during this period that he gained the knowledge and experience which enabled him to meet Islam so successfully. This is reflected in his apologetic book, The Balance of Truth.⁹

Starting from the deeply rooted and general desire for salvation which can be satisfied only by a revealed religion, Pfander goes on to show that for Muhammadans and Christians there are only three books of revealed religion, the Old Testament, the New Testament and the Koran. Then he proves in three chapters: (1) that the Bible supplies a fully satisfying revelation, (2) that this revelation ought to be known to and appropriated by every Moslem and (3) that, on the other hand, neither was Muhammed a man qualified to give a revelation, nor is the Koran in itself satisfactory. Pfander rightly lays chief stress on the second point, the systematic exposition of salvation through Christ. He does this very positively, but at the same time in a manner that appeals to the thoughts and feelings of Muhammadans. In the first part he disposes of the foolish

⁸ Ibid., pp. 100-101.

⁹ Theodor Oestreich, "Die Welt des Islam," Das Buch der deutschen Weltmission (Gotha: Leopold Klotz Verlag, 1885), p. 81.

prejudices of Moslems against the Bible, above all of the utter unreasonableness of the talk about the corruption of the text of the Bible, a means of attack which, devised by Muhammad himself, has been reiterated again and again by Muhammadan controversialists to cover the fact that the Bible opposes the prophetic claims of Muhammad. Very wisely he postpones his severe polemic against Muhammad and the Koran to the third chapter so that it follows his exposition of the Christian doctrine of Salvation. He does not mince his words, but gives a very clear and strong statement of the shortcomings of the Prophet.¹⁰

This work is still considered "als eines der besten Hilfsmittel in der Auseinandersetzung mit dem Islam." It has the German title, Die Wage der Wahrheit, and has been translated into Arabic (Mizan ul Haqq), Persian, Turkish, Urdu, and other languages. In 1924, the Religious Tract Society in London printed an English edition based on the 1910 edition of W. St. Clair Tisdall.¹¹

The beginnings of medical missions came in the person of Dr. Rudolf Friedrich Hohenacker, in 1822. In his mission report of 1825 he says that he "da und dort durch seine zunehmende medicinische Praxis einen zutrauensvollen Zutritt zu den Einwohnern von Schuscha und Umgegend für die Missions-sache öffnete."¹²

Hohenacker also served as a carpenter, and built a school for Armenians, in 1825. The schoolmaster was Christ-

¹⁰Richter, op. cit., p. 101.

¹¹Martin Schlunk, Die Weltmission des Christentums (Hamburg: Agentur des Rouhen Hauses, 1925), p. 210.

¹²Eppler, op. cit., p. 365.

ian Friedrich Hass from Württemberg. In 1832, Christian Gottlieb Hörnle from Ludwigsburg came to assist Pfander. Hass and Dittrich prepared a translation of the Bible in the new Armenian Dialect with the help of the Deacons, Moses and Parsegh, and the Muslim born Mirza Faruch. The Mission's printing press in Shusha, under Judt, who was sent to the Caucasus to run the press, printed this Bible translation, while the British and Foreign Bible Society underwrote most of the cost. Hörnle was stationed in Tabriz. The Mission's full intention of expanding its work among the Muslims is shown by its directive that Hörnle should thoroughly learn both Persian and Kurdish and make contacts with the Kurds.¹³

The Basel Mission succeeded in converting some Muslims. One of the most renowned was Mirza Faruch Amirkhanz who was born in the village of Adagud near Shusha. He was reared by a noble Persian named Amirkhan, who took him to Persia and taught him the ways of Islam in both the Persian and Arabic tongues. After seventeen years Amirkhan was killed while fighting the Russians, and Mirza Faruch escaped back into the Caucasus where he came into contact with Pfander, who exerted a great influence on Faruch. When Faruch later became a schoolmaster under the Russian Government, he greatly aided the Mission with his knowledge of Armenian and Persian. He was of great assistance to Pfander in his work, "The Bal-

¹³Ibid., pp. 32-33.

ance of Truth," and in the translation of the New Testament into Tartar and Turkish.¹⁴

Another convert was a learned professor in Kasan, Alexander Kasim Beg. Opposition to the Missions soon arose from the Armenian Church. The higher clergy in the patriarchate of Echmiadzin refused to sanction the modern Armenian translation that Dittrich had so carefully prepared. They also complained of interference to the Russian Court. The governor-general, von Rosen, also opposed the Mission, describing the missionaries as enemies of Russian influence and allies of the English. As a consequence Nicholas I issued a ukase in 1835 which limited the service of the Mission to German only. The missionaries who did not stay to serve the Germans found work in the English Societies in Asia Minor or India.¹⁵

Some unexpected fruit of the work came in 1842, in She-macha, when some of the Armenians under a teacher, named Arakel, and Sarki Hambarzumoff formed an independent Protestant community. They were excommunicated in 1861. In 1866, they gained permission to join with the recognized Lutheran Church of Russia.¹⁶

¹⁴"Two Pioneer Missionaries in Bulgaria," The Moslem World, XVII (October, 1927), 375-376.

¹⁵Richter, op. cit., pp. 101-103.

¹⁶Ibid., p. 103.

Basel made some contributions to Muslim work after 1835 when its men went into the service of other societies, chiefly the Church Missionary Society. Pfander and Hörnle, as well as Karl Benjamin Leupolt, went to India, where numerous contacts with Islam were made. Johann Jakob Weitbricht established a station at Bardwan near Calcutta.¹⁷

Before this, in 1825, the Church Missionary Society, sent five Basel men to Egypt. Some of these men had contacts with Islam. Among them were Samuel Gobat, later to become Anglican Bishop of Jerusalem, J. R. T. Lieder, and Christian Kugler. A few years before this, the Church Missionary Society and the British and Foreign Bible Society had put out parts of the Bible in Amharic. Bibles and some tracts were circulated among Muslims and Christians. In general the Coptic clergy was friendly and the missionaries opened several schools, one of which was for the training of the Coptic clergy.¹⁸

One of the objectives of the work among the Eastern Churches was the reawakening of a spirit of missions. The European societies hoped thereby to inaugurate definite work in Islam. The men in Egypt and Abyssinia, as well as those

¹⁷Eppler, op. cit., p. 23.

¹⁸Kenneth S. Latourette, "The Great Century," A History of the Expansion of Christianity (New York: Harper and Brothers, c.1944), VI, 23; Charles H. Robinson, History of Christian Missions (New York: Charles Scribner's Sons, 1920), p. 25.

who were formerly in Russia, clearly recognized and articulated this objective.

Latourette gives the following general description of the Eastern Church:

In their prolonged losing struggle against Islam, the churches of the region had developed unlovely characteristics or had accentuated traits which had been theirs in pre-Islamic days. The different churches formed distinct communities which quarreled with one another. Many of the clergy were ignorant and crude. Since Christians were on the defensive and were regarded by the Moslems as inferior, they tended to depend upon their wits to maintain their position and to many of the Moslems appeared tricky. Moreover, Christianity was distrusted because it was associated with western European imperialism. The Crusades had helped to fix this suspicion in the Near Eastern mind. In the nineteenth century the territorial ambitions of supposedly Christian European nations had revived and reinforced it . . . Moreover, in the Eastern churches ritual and the Bible were in older literary forms of the languages of their constituencies, or, as in Egypt, were in a tongue which their constituencies had abandoned. They were therefore largely unintelligible to the masses and even to some of the priests. The masses of Christians were ignorant and superstitious. They themselves had first to be educated and their faith purified and revived before they could propagate their religion.¹⁹

It was in consequence of these facts, that the Basel men, as well as others, attempted to give modern Bible translations to the people and clergy, and rejuvenate the old churches to a mission prospective. It was with this in mind that Gobat, Kugler, and Isenberg went Abyssinia in 1830, again under the Church Missionary Society. Some progress was made, but Kugler was accidentally killed and Gobat fell ill and was forced to return to Europe. Within a year Gobat re-

¹⁹Latourette, op. cit., pp. 6-7.

turned and remained for several years before illness again forced him to retire. Four other Basel men went to Abyssinia. Among them was J. L. Krapf. Roman Catholic priests stirred up opposition and they were forced to leave. A Bible translation had previously been made and printed, and some Abyssinians were influenced.²⁰

In 1855, Spittler and the Chrischona Brotherhood, which he had formed near Basel, made another attempt at missions in Abyssinia. Together with Bishop Gobat of Jerusalem and Dr. Krapf, he dreamed of an "Apostelstrasse," Apostles' Road, which was to reach overland from Alexandria to the Abyssinian boundary, through Egypt by way of Assuan and Khartum. Twelve stations, each named after an apostle, were to be founded. The stations, were to be operated by laymen, called "pilgrims," who would support themselves by labor and at the same time do mission work. Thus, a connecting link for travel and communication would be formed between the two places. Some of the stations were established; St. Mark in Cairo, in 1861; St. Paul in Metamah, on the Abyssinian boundary, in 1862; St. Thomas in Khartum, St. Matthew in Alexandria, and St. Peter in Assuan in 1865. When King Theodore of Abyssinia died, the mission work ended and the stations were gradually abandoned.²¹ Lieder, who was the last of the original

²⁰Ibid., p. 33; Robinson, op. cit., p. 25.

²¹Richter, op. cit., pp. 354-355.

contingent in Egypt died in 1865, and Egypt remained without a foreign staff.²²

²²Robinson, op. cit., p. 25.

At the World's Missionary Conference at Edinburgh, Scotland, 1910, a meeting of delegates interested in Eastern mission work assigned the responsibility for work among the Moslem Arabs to the Lutheran Church. One of the men present at this meeting was the Rev. L. O. Fossum. Upon his return to the States, he called a conference for the purpose of surveying the possibility of work among the Arabs. The meeting was held in the Swedish Lutheran Church at Evanston, Illinois, on September 8-10, 1910, with the following pastors present: Rev. L. O. Fossum, Rev. John Telling, Rev. J. A. Mylerson, Rev. H. J. Lohr, Rev. Carl Lohmeyer, Rev. E. Matheson, Rev. Leifur M. Malm, Rev. Ernest Orsleving and Rev. L. A. Johnson.¹

This conference formed "The Inter-Synodical Evangelical Lutheran Orient Mission Society." In October, the Society published the first copy of "The Eastern Missionary" in the "Interest of Lutheran Missions in Persia and Turkish Kurdistan."² For some time, the Society cooperated with a similar organization at Minneapolis, Minnesota, known as "The

¹Rev. L. O. Fossum, and through the Synods (Hamilton, Ontario: Lutheran Orient Mission, 1910), p. 1.

²Page 2-10.

CHAPTER IV

THE LUTHERAN ORIENT MISSION

At the World Missionary Conference at Edinburgh, Scotland, 1910, a meeting of delegates interested in Moslem mission work assigned the responsibility for work among the Moslem Kurds to the Lutheran Church. One of the men present at this meeting was the Rev. L. O. Fossum. Upon his return to the States, he called a conference for the purpose of surveying the possibility of work among the Kurds. The meeting was held in the Swedish Lutheran Church at Berwyn, Illinois, on September 8-10, 1910, with the following pastors present: Rev. L. O. Fossum, Rev. John Tellen, Rev. D. A. Lyfgren, Rev. W. J. Lohre, Rev. Olaf Lysnes, Rev. H. Mackensen, Rev. Leither M. Kuhns, Rev. Ernest Goessling and Rev. I. A. Johnson.¹

This conference formed "The Inter-Synodical Evangelical Lutheran Orient Mission Society." In October, the Society published the first copy of "The Kurdistan Missionary" in the "interest of Lutheran Missions in Persia and Turkish Kurdistan."² For some time, the Society cooperated with a similar organization at Hermannsburg, Germany, known as "Der

¹C. C. A. Jensen, God Through the Shadows (Hamilton, Ohio: Lutheran Orient Mission, 1950), p. 11.

²Ibid., p. 13.

Verein für lutherische Mission in Persien."³

On July 11, 1911, the first missionaries were sent to Kurdistan. One was the Rev. L. O. Fossum, who had served as a missionary to the Nestorians in Urmia from 1906 to 1909. From 1909 he served in the ministry of the United Norwegian Lutheran Church (Evangelical Lutheran Church).⁴ The others were the Rev. E. Edman, M. D., and his wife, members of the Augustana Synod. Rev. Edman was a graduate of Augustana Seminary, Rock Island, Illinois, and had also studied medicine and surgery. He had served with the General Council in India for fourteen years before returning to this country in 1904. On route, two nurses, Miss Augusta Gudhart from Russia and Miss Meta von der Schulenburg from Germany joined their party. On September 6, 1911, they arrived in Soujbulak.⁵

During the next four years the work progressed undisturbed. In this time, they had gathered a congregation which worshipped regularly in their own church building. A mission compound and orphanage had been built and a hospital and dispensary were operated in rented buildings. In January, 1916, the war between Russia and Persia forced them to withdraw, leaving all their properties which were later complete-

³W. J. Lohre, "Lutheran Orient Mission," Our Church Abroad, edited by George Drach (Philadelphia: The United Lutheran Publication House, 1926), p. 245.

⁴Jensen, op. cit., p. 12.

⁵Ibid., p. 18.

ly destroyed. The entire group returned to America.⁶

During this time, Rev. Fossum had worked out a Kurdish alphabet, The A-B-C Book, and a Practical Kurdish Grammar, published by Augsburg Publishing House.⁷ He had also produced the "four Gospels in the Kurdish language, Luther's Small Catechism, a Hymn Book containing one hundred hymns and a Lutheran Liturgy and finally, an English-Kurdish Lexicon."⁸

In 1919, after the armistice of the First World War, Rev. Fossum, together with his sister, Miss Alma Fossum, and Miss Hanna Schonhood, left for Persia. In Erivan, at the foot of Mt. Ararat, Rev. and Mrs. George H. Bachimont of Alcas, France, representing the society in Hermannsburg, met them. Here they learned that war was being waged around Soujbulak, and that they could not proceed. Rev. Fossum then worked in the Erivan Relief District as a commander for the Near East Relief. On November 10, 1920, he died from exhaustion and a nervous breakdown.⁹

Miss Augusta Gudhart was then sent out again by the Mission. She joined Bachimont and the other missionaries, who proceeded to Soujbulak and resumed work on May 27, 1921.

⁶Ibid., p. 19.

⁷Edward Pfeiffer, Mission Studies (Third Edition; Columbus, Ohio; Lutheran Book Concern, 1920), p. 110.

⁸Jensen, op. cit., p. 19.

⁹Lohre, op. cit., p. 245.

After only four months of work, another tragedy occurred.¹⁰ On October 7, an insurgent Kurd, Simko, attacked Soujbulak. The invaders mistakenly identified Pastor Bachimont as a Kurdish Chief and killed him. Even Simko regretted the mistake and protected the remaining women.¹¹

Work was started again on January 9, 1924 under the direction of Dr. Herman Schalk from Danzig, Germany. With him were the women who had been on the field formerly, Miss Augusta Gudhart, Miss Alma Fossum and Miss Hanna Schonhood, and two native workers, a doctor and an evangelist. The official organ of the Society was the "Kurdistan Missionary," with 6400 subscribers. The Society's income for 1924 was \$20,199.74.¹²

Dr. Schalk was chiefly employed in medical work. During 1924, 3,581 patients were treated, of which eighty were Persian soldiers and officers. He performed three hundred forty-three operations and cared for other hospital patients. On September 30, 1927, he resigned from the service of the mission.¹³

During this year, Rev. Alfred K. Boerger visited the mission field and effected a severance of their working a-

¹⁰Jensen, op. cit., p. 21.

¹¹Ibid., pp. 26-29.

¹²Ibid., p. 30.

¹³Ibid., p. 34.

agreement with the Hermansburg Society. He returned home in 1920 and assumed the office of the Executive Secretary of the Mission. It was chiefly under his guidance that the Mission progressed in the succeeding years.¹⁴

Educational work at the mission was carried on by Miss Hanna C. Schonhood. In 1924 nineteen pupils attended her school at Soujbulak. They were Persian, Armenian, Syrian, and Kurdish. She prepared a Bible History in Mukri-Kurdish which was published and is being used today. She returned to the States in July, 1926. Miss Fossum, who was engaged in nursing and midwifery, returned in the same year. Helping in this work and in the dispensary work were Miss Martha Dahl¹⁵ and Miss Amelia Anderson.¹⁶

On July 17, 1929, Rev. and Mrs. Henry A. Mueller entered the services of the mission. Rev. Mueller took charge of the mission and did evangelistic work in Soujbulak. One of his contributions to the work was the translation of Luther's Small Catechism into Persian. Orphan children were cared for and instructed. An evangelist, Agh Sardi-Din, accompanied Rev. Mueller on itinerant preaching journeys to such places as Kumcalla. Regular services were held at various places. Rev. Mueller returned in August, 1936.¹⁷

¹⁴Ibid., p. 31.

¹⁵Ibid., p. 35.

¹⁶Ibid., pp. 42-43.

¹⁷Ibid., pp. 37-42.

In 1935 the Persian government set up an army training center in the area that the mission occupied and invited the mission to move to the interior. Since this would move the mission away from the area in which the Kurds lived, it decided to move eastward into the heart of the Kurdish area. The Persian government purchased all the property of the mission at Soufbulak. In 1937, the mission moved to Arbil, or Erbil, the ancient Arbela, so well-known from its association with Darius and Alexander the Great.¹⁸

On April 4, 1935 Mr. Clarence Mueller, a layman, accepted a call from the Mission to be an evangelist. He worked until 1946 when he returned to the States.¹⁹ In 1944, Mr. Mueller reported three baptisms had taken place at Baghdad. One was Sadiq Shazmi, who took charge of the mission when Mr. Mueller left, and is teaching and doing evangelistic work. The other converts were two young Yezidi.²⁰

In February, 1947, Mr. C. F. Agerstrand entered the service of the Mission. Mr. Agerstrand was a business man, and owned and operated the High Speed Tool Shop and Foundry in Muskegon, Michigan. He was a member of Samuel Lutheran Church in Muskegon. Mr. Agerstrand worked in Iraq only two years. He then started evangelistic work in the Holy Land.²¹

¹⁸Ibid., p. 32.

¹⁹Ibid., p. 43.

²⁰Ibid., p. 48.

²¹Ibid., p. 53.

In August, 1952, Mr. Clarence Mueller was again called to Iraq. At present he is working with Mr. Shammi in evangelistic work.²² A new mission building is being used and the missionaries maintain a Book Store where Bible Portions are sold and tracts distributed. A congregation worships regularly and itinerant evangelistic trips are made.²³

²²"Mr. Mueller Commissioned," The Lutheran Orient Mission, XL (November, 1952), 7.

²³"Dr. S. C. Eastvold Visits Arbil," The Lutheran Orient Mission, XL (September, 1952), 5.

Following the South American Mission Prayer League, in the following year it sent its first two missionaries to Bolivia.⁴ In 1938 the name was changed to World Mission Prayer League. Incorporation came in 1942. By 1943, the practices and principles of the League were clearly defined and set forth in its Handbook of Principles and Functions of the World Mission Prayer League.⁵ The official organ of the League is the monthly magazine, "World Vision."⁶

The League states its purpose as follows:

The purpose of the World Mission Prayer League is to

Handbook of Principles and Functions of the World Mission Prayer League, 1943, p. 1.

⁴Ray Phillip Ryan, "History of the World Mission Prayer League" (Unpublished Master's Thesis, Harvard School of Divinity, Harvard Divinity Foundation, Hartford, Conn., 1951), p. 72.

⁵Handbook, p. 2.

CHAPTER V

MISSIONS IN INDIA'S NORTHWEST FRONTIER PROVINCE

The World Mission Prayer League

One of the most recent efforts in reaching Muslims is the World Mission Prayer League. The League first began functioning in 1932 when a group of students at the Lutheran Bible Institute in Minneapolis banded together to pray for the evangelization of South America. In 1937 this prayer fellowship formed the South American Mission Prayer League. In the following year it sent its first two missionaries to Bolivia.¹ In 1939 the name was changed to World Mission Prayer League. Incorporation came in 1945. By 1949, the practices and principles of the League were clearly defined and set forth in its Handbook of Principles and Practices of the World Mission Prayer League.² The official organ of the League is the monthly magazine, "World Vision."³

The League states its purpose as follows:

The purpose of the World Mission Prayer League is to

¹Handbook of Principles and Practices of the World Mission Prayer League (Minneapolis: World Mission Prayer League, 1950), p. 1.

²Roy Philip Hagen, "History of the World Mission Prayer League" (Unpublished Master's Thesis, Kennedy School of Missions Hartford Seminary Foundation, Hartford, Conn., 1951), p. 78.

³Handbook, p. 3.

complement and supplement the regular missionary program of the Lutheran church bodies by making available to qualified lay members, as well as to pastors and professionally trained men and women, the opportunity to go and preach the Gospel and labor for its successful propagation among the unevangelized people of the earth. There is no intention to compete with the official missions of the Church or to divert men or means from their work or program.⁴

In its statement of faith, the League writes:

The World Mission Prayer League accepts and acknowledges the canonical books of the Old and New Testaments as the inspired and inerrant Word of God and as the only sufficient and infallible rule of faith and practice. It also accepts the Apostolic, the Nicene, and the Athanasian Creeds, and Unaltered Augsburg Confession, Luther's Small Catechism, and the other symbolical books of the Evangelical Lutheran Church as brief but true expositions of the Word of God.⁵

The membership of the League consists

of such persons who are members in good standing in the Lutheran Church, who have shown definite prayer interest in the work of the World Mission Prayer League, and whose membership has been approved.⁶

According to Hagen,⁷ the League is recognized "as a missionary agency of the Lutheran Church." It draws its membership from the Evangelical Lutheran Church, the Augustana Lutheran Church, the American Lutheran Church, the Lutheran Free Church, the Suomi Synod, the United Lutheran Church, the Lutheran Brethren, The Lutheran Church--Missouri Synod, and the United Evangelical Lutheran Church.

⁴Ibid., pp. 1-2.

⁵Ibid., p. 2.

⁶Ibid.

⁷Hagen, op. cit., p. 144.

Besides mission fields in Bolivia, Mexico, and Ecuador, the League has three fields in Central Asia. One of these is among the Muslims of Pakistan's northwest boundary in the Northwest Frontier Province. The Muslim population of this area is between three and a half and four million. The League's field of operation is along the Afghan border in the western and southern parts of the Peshawar district, including Peshawar, Nowshera, Charsadda, Shabkadr, and some four hundred villages. Peshawar is the provincial capital. The territory is inhabited by the Muslim Pathans, who are related by race, history and religion to the people of Afghanistan. The governments of both Afghanistan and Pakistan are Muslim in ideals and sympathies, and Afghanistan does not permit Christian mission work. Working in Peshawar, the missionaries of the League hope to enter Afghanistan through the Khyber pass as soon as the political situation allows, and to evangelize native Afghans who are now living in Pakistan.⁸

The work here was developed under the leadership of Frank Wilcox. While studying at Augsburg College in Minneapolis in 1940-1941, he became associated with Mr. Paul Lindell, accompanied by Ruth Hoge, sailed for India. After Lindell and Wilcox consulted with other missionaries in the vicinity, they decided to work in the Peshawar field. Wilcox

⁸Ibid., p. 121.

studied Urdu in Landour, India, before going to Peshawar in 1946 to study the Pushtu language.

In the same year, Mrs. Frank Wilcox and Bernice Gulliksen arrived in Peshawar from the United States, accompanied by Ruth Hauge who had been studying language in the United Province. In cooperation with the Church Missionary Society which had no evangelistic workers, the League carried on evangelistic work in Peshawar and the surrounding district until the spring of 1947, when the riots between Muslims and Hindus made the Frontier unsafe. At this time Ruth Hauge returned to the United States because of illness and the other members of the League's staff returned to Landour.⁹ On August 15, India became free and Pakistan emerged as an independent Muslim State. In November, Mr. and Mrs. Wilcox and Bernice Gulliksen returned to Peshawar, where three new workers, Mr. and Mrs. Bill Kane and Claire Ouren joined them. However, the New Pakistan Government ordered these three new workers to leave the country in July, 1948. Temporary permission to remain was granted because the Kanes were expecting a child.

An application for membership in the Foreign Missions Conference of North America served the League as a basis of appeal to the Pakistan Government for recognition. In August, 1948, Frank Wilcox was licensed by the Anglican Bishop of

⁹Ibid., pp. 121-123.

Lahore to preach in the Peshawar church, while Bernice Gulliksen served as principal in the Girls High School of the Church Mission Society while the regular principal was on furlough. In February, 1950 the Pakistan Government gave the League assurance that it would be recognized and granted visas for four new workers in 1951.¹⁰

In 1952 there was a total staff of sixteen workers in Pakistan. In addition to those workers already mentioned were Mr. Harry Fullilove, Mrs. Ruth Fullilove, the former Miss Ruth Hauge who had worked with the League since 1945, Miss Mary Anne Prell, Mr. and Mrs. Vincent Will, Miss Marie Moe, Mr. and Mrs. Leonard Patzold, Miss Ardella Reetz, and Miss Margaret Skyberg.¹¹ During 1953, Miss Claire Ouren was on furlough and Miss Ruth Hansen and Mr. and Mrs. Leland Severson were under appointment.¹²

At present the League operates a Gospel Reading Room in the heart of the Peshawar Bazaar. Evangelistic literature is furnished in English, Persian, Urdu, and Pushtu. The program there is as follows:

1. City evangelism in Peshawar and Nowshera centered in one or more reading room - preaching halls, and preaching in the Afghan Hospital.
2. Regular church services in Pushtu in Peshawar and

¹⁰Ibid., pp. 125-126.

¹¹"W. M. P. L. Directory," World Vision, XIV (October, 1952), 9.

¹²"Who's Who?" World Vision, XV (November, 1953), 9.

other strategic centers. Evening fellowship meetings for the reviving of national Christians.

3. Itinerant evangelism in the towns and villages of the Peshawar District.

4. One or more itinerant medical units headed by a doctor to fit into the village itineration work in the outlying villages and now inaccessible tribal territory.

5. A definite, well-rounded program of work among boys and young men.

6. Personal evangelism among women as contacts are made by the ladies in the hospital and girls high school.

7. Production and distribution of tracts, booklets, and other evangelistic literature in Pushtu.

8. Training of native evangelists and pastors when men become available.¹³

The League has been having some success. In March, 1953, Frank Wilcox reported the conversion of a Muslim from Punjab who belonged to the active Ahmadiyya movement.¹⁴ Several other conversions have been reported.¹⁵

In its efforts, the League carries on a multitude of activities. Some do evangelistic work in the Afghan Mission

¹³F. Wilcox, "The Gospel on the 'Frontier'," World Vision, XI (October, 1949), 7.

¹⁴The Ahmadiyya movement originated in India and is the most zealous missionary sect in Islam. It maintains Muslim missions in every important city in the western hemisphere, including five major cities of the United States. Its missionary in St. Louis till very recently was Shukar Ilahi. A mosque has been built in Chicago. Another one is being built in Washington, D. C. For a brief account of this movement, see Rev. L. Bevan Jones, "A False Messiah," in "Focus to Islam" Series, IV. Issued by the Fellowship of Faith for the Moslems.

¹⁵F. Wilcox, "Pakistan Opportunity Unlimited," World Vision, XV (March, 1953), 16-19.

Hospital of the Church Missionary Society. Mary Anne Prell serves as principal of the Girls' High School. Daily work is carried on at the Reading Room. Weekly Bible classes are conducted at Edwardes College. Every Sunday a Pushtu service is held. Using Peshawar as a base, the missionaries have made numerous evangelistic trips to the surrounding villages.¹⁶ One of these villages is Sarband, five miles southwest of Peshawar. Another is Pabbi, where the missionaries preach at the weekly "mela" or commercial fair, to which Muslims come from villages within a twenty mile radius. Ata Masih, a native evangelist, and Bal Ois Paul, a Bible woman, assist the missionaries in this work. In Pabbi, a weekly crowd of a hundred fifty to two hundred is reported.¹⁷

Some of the missionaries are still engaged in language study. When these members of the League become proficient enough, the League hopes to open several new fields in the Frontier. One of these is the Dera Ismail Khan district, which includes the towns of Dera Ismail Khan and Tank. Tank is close to the Waziri tribal border and is the location of a small mission hospital which has been operated for twenty-five years by three ladies of the Church Missionary Society. These ladies will retire soon and are anxious to

¹⁶ F. Wilcox, "Field Conference," World Vision, XV (June, 1953), 15.

¹⁷ F. Wilcox, "Not where Christ has already been named," World Vision, XVI (February, 1954), 3-6.

have the League carry on their work. Connected with this mission is a small program of medical evangelism in the tribal center of Wana, South Waziristan.¹⁸

The League is also a member of the West Pakistan Christian Council. From this association has come several opportunities for further service. Margaret Skyberg studied midwifery in the Sialkot hospital, and Mamie Moe supervised the nurses in the United Christian Hospital in Lahore. Claire Ouren acted as business manager of the West Pakistan Christian Council Islamia Correspondence Course. Frank Wilcox served on the Evangelistic Board of this organization.¹⁹

Another center of the League's work is Risalpur, a center for the military. Risalpur is only five miles from Nowshera, a city designated as a base of operation for the League. Nowshera is situated ten miles from Mardan where the Danish Pathan Mission maintains its headquarters. There is a group of some thirty unevangelized villages in this area. The work in Risalpur was temporarily transferred to the League by the Church Mission Society which was short on funds and without an adequate staff.²⁰

In Risalpur the League now has use of the physical

¹⁸F. Wilcox, "Field Conference," World Vision, XV (June, 1953), 16.

¹⁹Ibid., p. 17.

²⁰Leonard Parzold, "The 'Sweeper' Church of Risalpur," World Vision, XV (December, 1953), 13-14.

plant, which includes a spacious bungalow and a church with a seating capacity of five hundred. The congregation consists of a hundred fifty Christian families. Most of these families were formerly Hindus. Mr. and Mrs. Leonard Patzold have been working in Risalpur for two years while learning Urdu. Since June, 1953, Mr. and Mrs. Vincent Will have also been stationed at Risalpur. Vincent Will conducts services in English for Royal Engineers, the British officers of the Royal Pakistan Air Force, and the English-speaking Pakistanis, and holds a Sunday School for their children.²¹

In general, the League hopes "a) to reach Pathans in the cities and villages in Peshawar district and adjacent Tribal Territory; b) to reach Afghans who come into the Frontier from their homeland." It hopes to raise its present staff of sixteen to a minimum staff of thirty workers in this area.²²

The most recent development in this field is the completed transfer of Risalpur to the League by the Anglican Church. Nowshera and Dera Ismail Khan will also be transferred in the near future. This action gives the League a field of its own, apart from the Anglican Church.²³

Along with this development came the ordination of

²¹Ibid., pp. 13-16.

²²"Pakistan: '... a great door and effectual ...'," (Pamphlet, Minneapolis: World Mission Prayer League, n. d.).

²³P. Wilcox, "The Church of Christ on the Frontier," World Vision, XIV (March, 1954), 16.

William Kane, Frank Wilcox, and Leonard Patzold by the Swedish Bishop of Tranquebar, the Right Reverend J. Sandegren of the Tamil Evangelical Lutheran Church of South India.²⁴

The ordination was a result of the cordial relations that the League enjoyed with the Danish Mission working near Risalpur. When the League missionaries heard that the Bishop was coming to the Frontier to ordain a Pakistani minister for the Danish Mission, they asked that they too might be ordained. After considerable correspondence, deliberation, and examination, the Bishop consented.²⁵

Though the Bishop was not unmindful of certain decided difficulties involved in ordaining our missionaries at the same time with the candidate of the Danish Mission, he nevertheless resolved to take this bold step of faith, in order to promote and assist what he called "the courageous and youthful effort" of the two missions here.²⁶

The ordination took place in the Lutheran Church at Mardan on January 17, 1954. The service was held in the Urdu, Pushtu, and English languages. The Bishop pronounced the benediction in Urdu. He had learned it especially for the occasion. One hundred seventy-five worshippers and twenty-five Muslim visitors were present.²⁷

²⁴Jonathan Lindell, "Ordination on the Frontier," World Vision, XIV (March, 1954), 18-19.

²⁵F. Wilcox, "The Church on the Frontier," op. cit., p. 16.

²⁶Jonathan Lindell, "Ordination on the Frontier," op. cit., p. 19.

²⁷Ibid.

Together with the Rev. Christiansen, leader of the Danish Mission and a recognized authority on the Pushtu language, the League discussed the forming of one Frontier Church.

From their meeting has come

a brief statement of "Preliminary Articles of Agreement," including paragraphs on doctrine and church polity, which will guide a continuing committee of missionaries and Pakistani Christians in the actual formation of the Sarhad (Frontier) Lutheran Church.²⁸

The League hopes that the formation of a united Lutheran Church on the Frontier can be effected with the Danish Pathan Mission.²⁹

The Danish Pathan Mission

The Danish Pathan Mission was founded by Dr. Maria Holst in 1903. She had been working in Peshawar already, in 1896, in the hospital on the Church of England Zenana Missionary Society. Her hopes were to work in Afghanistan and to do itinerant medical work in the Peshawar Valley. She returned to Denmark and gained support from the Danish Lutheran Church. When she returned, she reached an agreement with the Church Missionary Society that she should work in the districts of Swabi and Mardan, with the provision that all converts should be joined to the mission of the Church

²⁸F. Wilcox, "The Church on the Frontier," op. cit., p. 17.

²⁹Jonathan Lindell, "Ordination on the Frontier," op. cit., p. 19.

of England in Peshawar.³⁰

About this time the Khan of Hoti, for some reason, desired a lady doctor and offered Dr. Holst a house in his village near Mardan. In the surrounding villages she was welcomed in the zenanas, and soon started a small dispensary. This dispensary developed into a fair sized hospital on the Malakand road.³¹ The corner stone was laid in 1907. The hospital, however, was closed in February, 1917, when Dr. Holst was run down by a tonga on the road near the hospital.³²

In 1919, Dr. Anna Bramsen and a nursing sister went to Mardan. They reopened the hospital and started a purdah school, envisioned by Dr. Holst. Since their approach was to women only, Jens Christensen, a Danish-American Lutheran, who had been working for three years with an American mission in India, started work among the men in 1926.³³

The Church Missionary Society now no longer objected to converts being baptized in the Lutheran Church; so The Danish Pathan Mission was completely on its own. Christensen learned the language and began his work. "He had two clearly

³⁰Alexander McLeish, The Frontier Peoples of India (London: World Dominion Press, 1931), pp. 161-165.

³¹For an account of Dr. Holst's medical work, see Anna Steenstrup, "Medical Work Amongst Women on the Indian Frontier," The Moslem World, XVIII (October, 1928), 381-387.

³²K. Friis Neilsen, "The Danish Pathan Mission, Mardan N. W. F. P.," The Lutheran Enterprise in India, edited by C. H. Swavelly (Madras: Diocesan Press, 1952), p. 224.

³³Ibid., p. 225.

defined aims; by word and by pen to persuade the Pathans to accept the good news and when accepted, welcoming them into the Church of the Pathans.³⁴

Christensen opened a reading room in the main bazaar and distributed the tracts that he had written or translated. He also found a co-worker in a former mullah, Rev. M. A. Taib. Bishop Sandegren ordained Rev. Taib in 1937 as the first Pathan minister in the Lutheran Church. Together, these two missionaries published a hymnbook with seventy Pushtu hymns and translated the Danish Lutheran Altarbook with the pericoptic collects and texts, Luther's Small Catechism and the "rituals of the Lutheran Church."³⁵

Because of certain divergencies among the missionaries, the hospital was closed in 1935. It reopened a few years later, but closed again in 1940 at the outbreak of the Second World War. During the war the Mission was orphaned and received aid from The Lutheran Federation of India. During the years a retranslation of the New Testament into idiomatic Pushtu was completed under the auspices of the British and Foreign Bible Society. A versified copy of St. John with a commentary had already been published.³⁶

After the war the purdah school, which had reached the

³⁴Ibid.

³⁵Ibid.

³⁶Ibid., pp. 225-226.

standard of the Anglo-Vernacular Middle School, was given to the government. They succeeded in building a church. Previously they had worshipped in other chapels. The Church was consecrated the Lutheran Sirhadi [Frontier] Church by the Bishop of Lahore in April, 1939.

During these same years, The Rev. Julius Juhkentaal of the Estonian Lutheran Church came to assist Rev. Christensen. Rev. Taib then went to Malakand, a military hill station bordering the three small northern kingdoms of Swat, Dir and Chitral, which had hitherto been closed to the Gospel. There is a small Christian community in Malakand. In his reading room and on itinerant trips "he seeks to contact as many of his fellow men as possible with the message of good news."³⁷

The Mission states its plans for the future in these words:

It is the conviction both of the home board and the missionary council, that the zenana hospital and the purdah school have fulfilled their purpose, and that every effort now should be concentrated on the direct evangelization of the muslims, and that educative work and the different forms of welfare work should only be undertaken in and through the indigenous church.

Since the establishment of the new nation, Pakistan, we are the only representation of the Lutheran Church, working wholly inside its boundaries, and our hope and aim is eventually to be able to contribute the Lutheran heritage to a United Church of Pakistan.³⁸

³⁷Ibid., p. 226.

³⁸Ibid., p. 227.

CHAPTER VI

THE DANISH MISSION SOCIETY IN ADEN

The Danish Mission in Aden was started by Oluf Hoyer. Hoyer was born in Roskilde on June 29, 1859. Hoyer studied at the Officers School in Copenhagen. For fifteen years he worked for the Criminal Investigation Department of the Copenhagen Police. In 1897, Hoyer and his wife went to Palestine to begin mission work among the Muslims. He was not in the service of a mission society, but was supported by a number of friends and former associates in the Police Department.

In 1900, Hoyer returned home for a visit, and a committee was formed to carry on the work in Denmark. This committee began the publication of a mission paper, named "Fra Hebron."¹

Upon his return to Palestine, Hoyer read an article written by Dr. Samuel Zwemer, in which he called for missionaries in Makalla, Hadramaut in South Arabia, and determined to begin work there. Hoyer was now ordained by the Danish missionary, Einar Frip, in the German Church in Jerusalem, and hereafter considered himself a representative of

¹Erik W. Nielsen, Paa Pionermission i Arabien (Det Danske Missionsselskab, I hovedkommission hos O. Lohses forlag, efft., 1948), pp. 20-21.

the Danish Church to Arabia.²

In 1903 he went to Arabia on a tour of inspection and found that he could not gain an entrance to Hadramaut because of political disturbances. He did, however, come into contact with Scottish missionaries of the Keith-Falconer Mission in Sheikh Othman. They encouraged Rev. Hoyer to begin school work in Aden and undertake mission work in the outlying districts. The year 1904 is considered the beginning of the Danish Church Mission in Arabia.³

Rev. Hoyer's first project was a boys' school, which he hoped would develop into a high school. He also carried on evangelistic work. On May 12, 1907, he baptized six Muslims, three adults and three children. The pressure of their Muslim friends and relatives, however, soon forced them to revert to Islam.

In 1908, Rev. Hoyer accepted a position as manager of the British and Foreign Bible Society's Bible depot in Aden Crater. Since that time the Crater has been the center of the Mission's activities.⁴

In 1911, Rev. Hoyer began mission and colportage work in the seaport of Hodeida in Yemen. This was interrupted by

²Erik W. Nielsen, Der Kaempes om Arabien (Det Danske Missionsselskab, I hovedkommission hos O. Lohses forlag, 1950), p. 174.

³Erik W. Nielsen, Paa Pionermission i Arabien, op. cit., pp. 22-23.

⁴Ibid., p. 24.

the Italian-Turkish War until 1913. In January, 1914, work was resumed and a polyclinic was established. Miss Emerson and Miss Tenriksen carried on work among women and children until the First World War forced them to leave.

In the meantime, work was started in Aden. A school for boys and girls was opened and enjoyed great initial success. Muslim and Jewish opposition, however, greatly lessened the number of pupils. It was continued, nevertheless, and was recognized by the government as worthy of state support. Colportage was continued and a reading-room was opened. A carpenter shop was maintained and the Mission began medical work.⁵

During these years, the following workers came to Arabia: Miss Marie Henriksen 1909, Miss Emerson 1911, Miss Edel Jensen 1912, and Miss Rasmine Grambol, 1913. All mission work ceased during the war, except the Boys' School. Missionary Hoyer returned to Denmark and served as secretary of the home board until he died in 1930.⁶

After the war, Missionary Carl Rasmussen came to Aden. He had gone to Egypt in 1915 and studied under W. H. T. Gairdner and Samuel Zwemer. In 1919, he came to Aden and assumed the leadership of the Boys' School, which had sixty pupils by 1920.

Work was also resumed among the women, children, and the

⁵Ibid., pp. 24-25.

⁶Ibid., pp. 26-27.

sick. A large house was purchased, and served as a headquarters. One of the rooms housed the Mission's Clinic.⁷

Supervision of the Bible Depot in Aden was given to Rasmussen. He also made an exploratory trip into Yemen with Dr. Zwemer.⁸

Various changes in the personnel occurred in the next decade. Miss Jensen and Miss Henriksen were married. In November, 1922, a nurse, Miss Ingeborg Voigt came to Aden. She died in 1925. In November, 1924 Miss Eleonora Christensen came to Aden and in 1927 married H. A. Borch-Jensen, who had arrived in Aden the year before. Miss Sofie Hansen began work in Aden in 1926 and left in 1929. In 1926, Rasmussen returned home. In October, 1927, Miss Mette Skovhus was sent. Mr. and Mrs. Richard Madsen arrived in 1929. Also in 1929 Miss Karen Krogh arrived. She worked until 1941 when she married Dr. Walker of Hebron.⁹

The natives were especially drawn by the Mission's medical work. In 1922, 14,327 persons were treated by the mission staff. In April, 1923, a boys' school was opened in Ma'alla. It did not meet with success, however, and was closed in 1928.¹⁰

⁷Ibid., p. 28.

⁸Erik W. Nielsen, Der Kaempes om Arabien, op. cit., p. 187.

⁹Ibid., pp. 188-189.

¹⁰Ibid., p. 198.

On August 8, 1923 the first baptism since the war took place. Mubarak Ibrahim Bulaish, a native Arab, was the only native baptized between 1907 and 1934. Mubarak was from Hadramaut. He first became interested in the Gospel when he heard a converted Muslim preaching. During 1922, he came regularly to the clinic for the devotions that were held there daily.

Mubarak helped in the Book Store in Aden and learned some English. After his baptism, he went to Egypt and attended an English mission school.¹¹

In 1926 he went to Beirut and worked for the British and Foreign Bible Society and later returned to Aden. Mubarak has carried on colportage throughout the years and witnessed openly to his former Muslim friends. He was instrumental in bringing many Muslims to the Mission.¹²

Beginning in 1934, the Mission enjoyed a series of baptisms. A Beduin, Abdur Rahman, became interested in Christianity by reading an Arabic New Testament. Subsequently he began coming to the Reading Room. After instruction, he was baptized on February 11, 1934.¹³

In March, 1936, Ali Jussuf received baptism. Ali had been a clerk in the service of the British government in

¹¹Marius Borch-Jensen, Sydarabiens Forstegrode (Dansk) Kirke Mission I Arabien, 1942), pp. 10-12.

¹²Ibid., pp. 13-22.

¹³Ibid., pp. 23-25.

Somaliland. He came in contact with some of the Danish missionaries and was converted. He remained faithful in spite of persecution and died in faith in 1941.¹⁴

Jusuf Egge was also baptized in March, 1936. In November of the same year, Ahmad Hassan Kadi received baptism. Kadi had attended the Mission's Boys' School, and since his baptism has been helping in phases of the mission's activities.¹⁵

In August, 1938, Miss Johanne Thalund, a nurse, came to work in the Mission's Clinic. Miss Margrethe Jensen came to teach in the Girls' School in 1940.¹⁶

In 1938, Missionary Borch-Jensen became the first Danish missionary to visit Sana'a. The outcome of his visit was that Miss Krogh Larsen began working in the Government Hospital there. Miss Larsen worked there until 1941 when she married a doctor and moved to Hebron.¹⁷

With Denmark's occupation on April 9, 1940, new problems arose for the Mission. The missionaries were cut off from all communications with their home, and from all financial support. The English Government allowed work to con-

¹⁴Ibid., pp. 41-49.

¹⁵Erik W. Nielsen, Der Kaempes om Arabien, op. cit., p. 195.

¹⁶Ibid., p. 194.

¹⁷Erik W. Nielsen, Paa Pionermission i Arabien, op. cit., p. 30.

tinued and supported it somewhat. It also sought the service of some of the missionaries. Miss J. Thalund and Miss Anderson worked in the government hospital. Missionary R. Madsen also was in the service of the Government, but was allowed to continue his mission work at the same time. Miss Skovhus went to India. Miss Grethe Jensen took over the Girls' School in 1940, and made such progress, even during the war, that it is said to be the best school in all of Aden Colony.¹⁸

Otherwise, the work continued with divine services, colportage, clinic, and school classes. After the war, most of the missionaries returned home on furlough and afterward returned to Aden.¹⁹

On May 8, 1946, the Mission in Aden gave up its status as a separate mission enterprise, and united with the Danish Mission Society. Miss Karen Kirstine Olsen and Miss Emsy Nielsen were then sent to Aden, and Miss Mette Christensen was sent temporarily to the Scottish Mission. In the summer of 1949 Miss Olsen opened an industrial school for the natives.²⁰

On January 7, 1951, Mustafa Abdullah was baptized in the Mission Chapel by Missionary Madsen. Shafiq was baptized

¹⁸Ibid., pp. 31-33.

¹⁹Ibid., p. 33.

²⁰Erik W. Nielsen, Der Kaempes om Arabien, op. cit., pp. 207-208.

by Missionary Borch-Jensen on February 3, and married on February 11. This was the Mission's first Christian Arabic wedding.²¹

In the last few years the Mission has extended its work considerably. A new school building was built in Aden Crater. Two missionaries are now working in Mudia and two are working in the Scottish Mission in Beiham. Three are working in the Abyan district, in Gi'ar.²²

In Gi'ar, during the first eight months of 1952, a total of 3,319 patients were treated. In Mudia, a clinic is maintained and house visits are made. In Aden, the Girls' School is operated by Miss Grethe Jensen with the help of several Arab women. One hundred ten pupils attend the school. Work among the women continues. The Industrial School has twenty pupils learning weaving.²³ Regular Sunday School periods and divine services are held. Colportage is carried on by Mubarak Ibrahim. In 1951, a total of seven hundred ninety-six Bibles and portions were sold, while in 1952, the total increased to 2,913.²⁴

²¹C. Rendtorff, editor, Det Danske Missionselskab Beretning for 1951 (Kobenhavn: Det Danske Missionselskab, 1952), p. 89.

²²Ibid., p. 103.

²³C. Rendtorff, editor, Det Danske Missionselskab Beretning for 1952 (Kobenhavn: Det Danske Missionselskab, 1952), pp. 86-102.

²⁴Ibid., p. 106.

The Mission holds a regular instruction class for Arab candidates for baptism. It feels that its work is of special importance since it is being carried on in the homeland of Islam's founder, Mohammed.²⁵

²⁵c. Rendtorff, "Arabia," Handbook Lutheran World Missions, edited by Arno Lehmann (Brekium: Missionsdruckerei Brekium, 1952), p. 20.

CHAPTER VII

THE LUTHERAN WORLD FEDERATION AND MISSIONS IN THE HOLY LAND

In 1946 the Lutheran World Federation became active in the Holy Land. Most of the German societies which had been working for almost a century were orphaned by the Second World War and turned to the Federation for help. Since 1946, it has served as the trustee of the former German work. Some of the German societies that were on the field at that time had come into existence during the fifth and sixth decades of the nineteenth century when Bishop Gobat of Jerusalem invited German Protestants to begin evangelistic work in the Holy Land.

Pastor Theodor Fliedner was the first to accept Gobat's invitation and, in 1851, founded the Kaiserwerth Deaconesses' Homes. This organization began with four deaconesses in a small house on Mount Zion. The deaconesses pioneered in education for girls and founded a boarding house called "Tallitha Gumi." Muslim girls were accepted and taught the Protestant faith until Turkish authorities prohibited this action. Soon after this they built a hospital with a hundred beds on the Heights of Godfrey, where Muslims were treated.¹

Two other German ⁱⁿstitutions were connected with the deaconesses in hospital work. One was the "Marienstift,"

¹Julius Richter, A History of Protestant Missions in the Near East (New York: Fleming H. Revell, 1910), pp. 267-269.

a hospital for children conducted by Dr. Sandrezky and supported by the Grand-Duchy of Mecklenburg. The other was the "Jesushilfe," a home for lepers, many of whom were Muslim, outside the Jaffa gate founded by the Pomeranian Baron von Keffenbrink-Ascheraden. In 1881 the Moravian Church received possession of the home.²

The deaconesses also organized Christian societies, kindergartens and systematic medical work, in Jerusalem, Bethlehem, Jaffa and Haifa. In 1910, the Augusta Victoria Hospital was built on the Mount of Olives by the German Emperor and Empress. This institution was to be the focal point for all the German charitable work in Palestine.³

Another organization of this nature was the Jerusalem-Verein. This society was instigated by Dr. F. A. Strauss, who helped form the Union on December 2, 1853. Its work developed under Gobat and Pastor Ludwig Schneller with Christian Arab congregations in Bethlehem and Beit Jala. It also established the Armenian Orphanage near Bethlehem in 1898, a congregation at Haifa in 1882, and another at Jaffa in 1892.⁴

The third institution is the Syrian Orphanage which was founded by Ludwig Schneller, who was at one time the superintendent of the Chrischone Brotherhood in Jerusalem. After the Apostles' Road was abandoned, Schneller worked among the

²Ibid., p. 269.

³Ibid., p. 270.

⁴Ibid., pp. 259-260.

Arabs of Palestine. He founded the orphanage after the Syrian massacres of 1860 and conducted it until his death in 1896, when his son, Rev. Theodore Schneller continued the work.⁵

The year 1896 marked the beginning of a new phase of German missions to the Holy Land. Abd-ul-Hamid, the Sultan of Turkey tried to settle the problem of the Armenians in Turkey by their extermination.⁶ In the great misery that followed, Dr. Lepsius "succeeded in rousing the feeling of Christians in all parts of the country, and in infusing new enthusiasm for the work of Christian charity into societies that were working in the Near East." These societies were the three previously mentioned.⁷

The Kaiserswerth Homes in Syria and Palestine and the Syrian Orphanage took three hundred orphans. The Rev. J. Lohmann formed the Armenian Aid Society and took 1,357 orphans into numerous orphanages. Dr. Lepsius formed the German Aid Association for Armenia and opened orphanages, which cared for six hundred fifty children in Urfa, Khoi and Urmia.⁸

It also had hospitals in Urfa and Diarbekr. The Lohmann

⁵Ibid., pp. 261-267. For a more complete treatment of this work, see E. Theodore Bachmann, "Mission Frontier in Palestine," The Moslem World, XXIX (July, 1939), 275-284. The father of Dr. J. H. C. Fritz taught in the Syrian Orphanage.

⁶Theodor Oestreicher, "Die Welt des Islam," Das Buch der deutschen Weltmission, edited by Julius Richter (Gotha: Leopold Klotz Verlag, 1935), p. 82.

⁷Richter, op. cit., p. 149.

⁸Ibid., p. 150.

Society had hospitals in Marash and Mesereh.⁹

On May 11, 1900 The Lepsius Society was transformed into the German Orient Mission. At this time, the Society had a missionary in the town of Soujbulak in Northwestern Persia. This missionary was to translate the New Testament into Kurdish and begin full work among the Muslim Kurds. The Mission also obtained the services of two very zealous missionaries to Islam, Abraham Amirkhanjanz, and Johannes Awetaranian. Abraham was the son of Mirza Faruch Amirkhanjanz, who had worked with Pfander. Abraham was born in Shusha on November 30, 1838. His father taught him Persian, Arabic and Turkish. When Faruch died in 1855, Zarembo took Abraham to Reval in the province of Ost, which was the center of the German mission work at the time. Here Pastor Hahn advised him to go to Basel and study in the Mission school.¹⁰ He studied first in the university at Dorpat. ¹¹hence he went to Basel where he studied at the Mission Institute, from 1859 to 1865, under Superintendent Dr. Gess and Inspector Josenhans. He was ordained as a Lutheran pastor in Germany.¹¹

From Basel he went to Constantinople, where the Armenian Patriarch placed him as the head of the theological school that trained Armenian bishops. In 1875 Abraham moved

⁹Ibid., p. 158.

¹⁰"Two Pioneer Missionaries in Bulgaria," The Moslem World, XVII (October, 1927), 376.

¹¹Essex Amirkhanianz, "Abraham Amirkhanianz," The Moslem World, XXIX (October, 1939), 395.

to Tiflis where he did language work for the British and Foreign Bible Society, which was translating the Bible into Russian-Armenian and Caucasian-Turkish. From 1890 to 1896 he labored as a minister and evangelist in Helsingfors, Finland.¹²

The German Orient Mission called him to Muslim work in Varna, Bulgaria in 1897. Here he set up a mission press and wrote prolifically to Islam. Numerous preaching tours were made. He attempted to awaken the Armenian Christians to Muslim missions and wrote various pamphlets and books in this cause. After a journey to Odessa, he died at Varna on February 16, 1913.¹³

One of the chief workers in Dr. Lepsius' mission and the Lutheran Orient Mission was the Turkish mullah, Emirzade Mehmed Shukrî (Muhammed Shukri), who as a Christian became known as the Rev. John Awetaranian. Awetaranian was born of fanatical Muslim parents of the Bektashi order on June 30, 1861, in Eastern Turkey, and reared as a strict Muslim.¹⁴

His father was a mullah in the vicinity of Erzerum, and such a devout "seeker after truth" that he traversed Armenia and Mesopotamia inquiring of the Muslim leaders where he might find God. While his father was engaged in these jour-

¹²"Two Pioneer Missionaries in Bulgaria," op. cit., p. 377.

¹³Ibid., p. 378. For a fuller treatment of the work of Amir Khanjan, see Esser Amir Khanjan, op. cit., pp. 394-400.

¹⁴Richter, op. cit., p. 161.

neys, Awetaranian became a Muslim preacher in a town near Erzerum. While dying, his father related to him all the tragic experiences of his fruitless search. Influenced by this experience and by some Armenian Christians of the American Mission, Awetaranian was converted through the reading of the Gospels. His conversion was not pleasing to his Muslim congregation and he was forced to flee. After crossing Persia he came to Tiflis and met Amirghanjanz, who baptized him Johannes Awetaranian, Son of the Gospel.¹⁵

Awetaranian then studied at a Swedish Mission School at Stockholm and was sent to Kashgar, Turkestan, Persia and Asiatic Russia by the Swedish Evangelical National Society. With such men as Högberg and Sven Hedin, he worked zealously for many years. Soon after the turn of the century, however, he went to Bulgaria for the German Orient Mission. He began work in Shumen, which is the Muslim theological center of Bulgaria, and thence in Philippopolis.¹⁶

He set up a mission press first in Shumen (modern Kolarovgrad) and then in Philippopolis. He put out the first translation of "Pilgrim's Progress" in Turkish and Azerbaijani. He also translated and printed for the first time the entire New Testament in Kashgar Turkish. The first Christian newspaper, "Guenesh," the Sun, in Turki-Osmani, was his work.

¹⁵"Two Pioneer Missionaries in Bulgaria," op. cit., pp. 379-380.

¹⁶Ibid., pp. 380-381.

as well as the magazine, "Shahidul Hakaajike," the Witnesser of Truth. Asetaranian's work was stopped by the First World War. He returned to Germany and died in 1920.¹⁷ One of his converts was Pastor Nathanael Nasifoff, from Gazgrad, who worked for Swetaranian as a printer.¹⁸ In 1930 the German Orient Mission reopened its Muslim mission in Bulgaria at Philippopolis and Sofia.¹⁹

Another organization that worked among Muslims soon after the turn of the century was the Sudan Pioneer Mission among the Fesharin Beduins in Nubia. Instrumental in this Mission was Dr. K. W. Kumm, a son-in-law of Dr. Grattin Guinness. The Rev. T. H. Ziemendorf of Wiesbaden was the head of this society. Its first station was Assuan on the Nile, and the second was the Muslim-inhabited Darawi.²⁰ The "Karmelmission," formed in 1904, worked among Muslims in the north and east of the Holy Land.²¹

In 1933, five of the eight German societies which were working in Palestine and the Near East united and formed the "Christliches Orientwerk." These societies were:

¹⁷E. M. Hoppe, "A New Beginning of the German Orient Mission in the Balkans," The Moslem World, XXI (January, 1931), 25.

¹⁸"Two Pioneer Missionaries in Bulgaria," op. cit., p. 381.

¹⁹Hoppe, op. cit., p. 23.

²⁰Richter, op. cit., p. 357.

²¹Oestreicher, op. cit., p. 83.

1. Der deutsche Hilfsbund für christliches Liebeswerk im Orient, in Frankfurt a. M.
2. Die Evangelische Muhammedanermission (früher Sudan-Pionier-Mission) in Wiesbaden.
3. Dr. Lepsius' deutsche Orientmission in Potsdam.
4. Die christliche Blindenmission in Orient, in Berlin-Friedenau.
5. Der Jerusalemverein in Berlin-Halensee.

The Evangelical Union for the Syrian Orphanage, the Kaiserswerth's Deaconesses' Homes, and the Evangelical Karmel Mission did not join in this union.²²

At the beginning of the Second World War in 1939, the following organizations were still active in Palestine:

The Syrian Orphanage. Orphanage for Boys in Jerusalem and Nazareth. Teacher's seminary and trade-schools. Agricultural settlements in Bir Salem and Chemet Allah.

The work of the Kaiserswerth deaconesses. Hospital in Jerusalem with polyclinic. Orphanage for Girls "Tallitha Kumi" with seminary for teachers and leaders of "Kindergärten". The Augusta Victoria Stiftung on the Mount of Olives was about to be rebuilt into a hospital.

The Jerusalemverein in Berlin. Arab Evangelical congregation in Jerusalem, Bethlehem and Beit Jala. Preaching stations in Beit Sahur and Hebron. Day-schools for boys and girls in Bethlehem and Beit Sahur, "Kindergarten" and elementary classes in Beit Jala.

The Carmel-Mission in Haifa. Day-School and evangelistic work in Haifa. Hospice with missionary retreats and mission among the Jews on the mount of Carmel near Haifa. Deaconess station with polyclinic in El-Bassa near Acre.

The "Evangelische Jerusalemstiftung" at Berlin. Care for the Deutsche Evangelische Kirchengemeinde in Jerusalem. Representation of the German Evangelical interests in the Holy Land. Center of the conference of German Evangelical pastors in the Near East. Administration of the library and collections of the "Deutsch Evangelisches Institut für Altertumswissenschaft im Heiligen

²²Ibid.

Land."

German Evangelical congregations affiliated with the "Deutscher Evangelischer Kirchenbund." Congregations with church buildings, schools and chapels in Haifa, Jaffa and Waldheim near Haifa.

Balley Branderburg of the Order of St. John. Hospice in the Old City of Jerusalem.²³

During the war all these organizations were forced to close partially or totally. In 1946 the Lutheran World Federation became active. After the Arab-Jewish War of 1948 two thirds of the properties belonging to the organizations were within the state of Israel, which was inaccessible to German.²⁴ The Lutheran World Federation began discussions with the officials of Israel in an attempt to continue the work. Property valued at between seventeen and twenty million dollars was entrusted to the National Lutheran Council for the Lutheran World Federation. The National Lutheran Council assumed full responsibility until after the war.²⁵

The properties which were situated in the Arab countries were restored to their former use. This procedure was in concurrence with the "Palästinawerk," a board formed by the

²³Edwin Moll, "The Lutheran World Federation in the Holy Land," Handbook Lutheran World Missions, edited by Arno Lehman (Breklum: Missionsdruckerei Breklum, 1952), pp.22-23.

²⁴For a fuller treatment of the history of these organizations, see E. F. F. Bishop, "The Holy Land, German Missions and the War," The International Review of Missions, XXXVII (April, 1948), 188-193.

²⁵"Care of Palestine Lutheran Missions Given to National Lutheran Council," The Lutheran Standard, March 13, 1948, p. 4.

former German owners. In 1952, the following agencies were in operation:

Orphanage for Boys with 80 children in the buildings of the Jerusalemverein in Bethlehem.

Orphanage for Girls with 110 children in the buildings of the Jerusalemverein in Beit Jala.

Home for the Blind children with 17 children in the Augusta Victoria Stiftung on the Mount of Olives.

Trade-school for Apprentices with 16 boys in the Augusta Victoria Stiftung on the Mount of Olives.

Pastorates with churches and congregational work in Jerusalem, Beit Jala and Bethlehem.

Day-Schools in Jerusalem (200 children) and Beit Sahur (224 children) and with "Kindergärten."²⁶

A greater opportunity for service was seen in the thousands of Arab refugees who were forced into the Hashemite Kingdom of the Jordan. Under the direction of Dr. Edwin Moll,²⁷ the Lutheran World Federation became the largest voluntary relief Agency in Transjordan. A report of August 31, 1951 gave these statistics:

- 1) In cooperation with the United Nations a firstclass hospital for refugees with 400 beds could be opened in the Augusta Victoria Stiftung on the Mount of Olives.
- 2) Polyclinics at 5 places cared for approximately 100,000 patients.
- 3) Milk Distributing Centers at 13 places care for ap-

²⁶Edwin Moll, op. cit., p. 24.

²⁷Dr. Moll was born in Hurtoa, Victoria, Australia, September 9, 1892. He was graduated from Concordia Seminary in 1915. He served as pastor of St. Paul's Ev. Lutheran Church of Granite City, Illinois from June 28, 1916 to 1917. In 1920 he served the Lutheran Church at Nina, Wisconsin. In 1922 he was installed as assistant pastor at Oshkosh, Wisconsin.

proximately 16,000 people per day.

4) Soup-kitchen in our school in Beit Sahur daily gives a hot meal to 450 children.

5) Foodstuffs as basic rations were distributed in Jerusalem for six months to 4,000 people.

6) Distribution of additional foodstuffs. Main items of distribution:

wheat:	appr. 260 tons.
powdered eggs:	" 85 "
beans:	" 68 "
rice:	" 34 "
oats:	" 27 "

7) Distribution of used clothing, shoes, and bedding.

Main items of distribution:

Used clothing: 33,000 parcels covering appr. 200,000 persons.

Used bedding: 100 bales.

Used shoes appr. 40,000 pairs.²⁸

Dr. Moll guides a staff of four hundred workers. The entire staff, except for one American and three Germans, is made up of Arabs and Armenians. Probst Johannes Doering has charge of the congregations, which include the Lutheran Church of the Redeemer in Jerusalem, which is the largest Protestant church in all Transjordan, and congregations in Bethlehem and Beit Jala, which have native pastors.²⁹

Mrs. Doering supervises the Orphanage for boys at Jerusalem and the Beit Jala Orphanage for girls; "the home and school for the blind and the trades school on the Mount of Olives; the elementary school at the Church of the Redeemer, with its 200 children;" and a school in a village near Bethlehem, Beit Sahur, where two hundred forty pupils are en-

²⁸ Edwin Moll, op. cit., p. 24-25.

²⁹ Paul E. Scherer, "The Shadow of the Cross," The National Lutheran, XXIII (January-February, 1954), 16.

rolled. Muslims make up about forty percent of the total enrollment of these schools.³⁰

The Augusta Victoria Hospital on the Mount of Olives is owned and operated by the Federation. The hospital is currently caring for three hundred fifty refugee patients. It was here that King Abdullah was taken. As he lay dying, he uttered these words to Dr. Moll:

I do not understand the religion of the Latin and Greek priests, the Armenians, the Abyssinians, and the Copts, with their long and elaborate rituals at the Holy Sepulchre, and their eternal squabbles over lamps and carpets, and who has the right to what in that holy and divided place. Your kind of religion - that makes sense to me.³¹

The Federation also maintains six clinics which distribute drugs and vitamins to 100,000 people annually. Since 1948, six million dollars have been spent in this work and one and a half million persons supplied with clothing. Eighty-five per cent of those who have been helped in this way were Muslims. One of the clinics is near Hebron, and another is in Beit Sahur, where two hundred forty children are cared for the soup kitchens are operated. The Federation also employs Dr. Mashar, an Arab Christian dental surgeon, and graduate of Beirut University.³²

The work rooms where Arab Christian women prepare

³⁰Ibid.

³¹Ibid., pp. 20-211

³²Ibid., pp. 18-19.

clothes, food, and medicines, at the Lutheran Church of the Redeemer "used to be the cloisters and refectory of the convent of Santa Maria Latina (1030 A. D.)."³³

Latourette, commenting on the Christian Mission work in the Near East, says,

As a result of this missionary effort, and especially of these schools and hospitals, the Moslems of the Near East have been brought in touch with what to most of them has been a novel side of Christianity--How far the Mohammedan world is being moulded and how permanent the influence is to be cannot yet be estimated. That some leavening of the lump of Islam has taken place is clear. Indisputably the changes wrought in the lives of many of the individuals who have been touched have justified the money and lives which have been spent so freely.³⁴

³³Ibid., p. 21.

³⁴Kenneth S. Latourette, Missions Tomorrow (New York: Harpers and Brothers, 1936), p. 71.

CHAPTER VIII

THE LUTHERAN CHURCH--MISSOURI SYNOD IN INDIA

Missionaries Brux and Burow in Vaniyambadi

The mission of the Lutheran Church--Missouri Synod started in India in 1924 with Missionary Adolf August Brux. Dr. Brux was born in Racine, Wisconsin on June 9, 1893. He attended Synod's preparatory school at Milwaukee, and was graduated from Concordia Seminary, St. Louis, in 1917. For one year he served as an assistant professor at Concordia College, Milwaukee, Wisconsin and then studied Arabic at Chicago University from 1919 until 1923, receiving a doctorate.¹ He was ordained and commissioned for work among the Muslims on July 1, 1923 by Rev. John F. Boerger, Sr. and Director Christian Barth. On July 11, the Brux family sailed from New York and arrived in Beirut, Syria on August 4, 1923.²

One of the purposes for the visit to the Holy Land was to survey the work that was being done there among Muslims. Dr. Brux visited Rev. Nielsen of the Danish Orient Mission and accompanied Rev. Nielsen on some of his visits to Mus-

¹South Wisconsin Walther Leaguer, II (December 1, 1925), 1.

²Records of the Board of Foreign Missions, Lutheran Church--Missouri Synod, 210 North Broadway, St. Louis, Missouri. Hereafter referred to as B. F. M. For biographical material on the missionaries of the Lutheran Church--Missouri Synod, see the Appendix.

lms. He also became familiar with the reading room which the Mission conducted there. From Damascus he visited Tyre, Sidon, Jerusalem, and ancient Byblus. From Palestine, he traveled to Port Said by way of Cairo. From Port Said, he sailed with a returning mission party to Bombay, where he arrived on January 3, 1924.³

Dr. Brux was to work in Vaniyambadi. The town is a trading center and somewhat odorous because of the numerous tanneries in the vicinity. The Palar (Milk River) flows through the town.

Vaniyambadi lies on the Madras and Southern Maratta Railway, on the line running from Madras to Bangalore. It is 122 miles from Madras, 10 miles from Ambur, 22 miles from Barugur, and 32 miles from Krishnagiri. The inhabitants number about 20,000, of whom 60 per cent are said to be Mohammedans.⁴

After studying Hindustani in Kodalkanal, he returned to Vaniyambadi. In a short time he succeeded in starting a Bible Class of interested Muslim boys. But Muslim pressure soon discouraged most of the boys from attending.⁵

The first convert was baptized on August 17, 1924 at Vaniyambadi. This was a thirty-five year old Muslim named Baha-ud-din (Glory of the Religion). His name was changed

³A. A. Brux, "Letter to Rev. Frederick Brand," dated November 5, 1923, B. F. M.

⁴J. Harms, "Our Missions in India," Magazin für Ev.-luth. Homiletik und Pastoraltheologie, XLVII (April, 1923), 152.

⁵A. A. Brux, "Letter to Rev. Frederick Brand," dated May 27, 1924, B. F. M.

to Abdul Masih (Servant of the Messiah). Two years previous, Abdul had come into contact with a catechist in Thuriyeri, who gave him a Tamil New Testament. Subsequently he was brought to Rev. Harms and Dr. Brux.⁶ For his instruction, Dr. Brux translated Luther's Small Catechism and the baptismal formula into his native language, Urdu. Dr. Brux hoped that this man, Abdul Masih, would be receptive to further instruction and become his helper and an evangelist.⁷

In January of 1925, after several bloody beatings from his former Muslim brethren, Abdul reverted to Islam. By this time, however, Dr. Brux's activities were becoming recognized by the Muslims as a threat to their Muslim security. To combat his influence, a branch of the Anjumani-Isha'at-i-Islam (Society for the Spread of Islam) was organized. It was financed by subscriptions in Vaniyambadi with the express purpose of denouncing any Christian Mission work.⁸

On July 22, Dr. Samuel Zwemer visited the mission, and held a conference with the missionaries. "Here at last he found a missionary who was a thorough Arabic scholar." Dr. Brux was the only Muslim missionary in all of South India

⁶A. A. Brux, "Mohammedan Mission at Vaniyambadi, India," Magazin für Ev.-Luth. Homiletik und Pastoraltheologie, XLIX (January, 1925), 46-48.

⁷South Wisconsin Walther Leaguer, II (February 1, 1925), 4.

⁸A. A. Brux, "Letter to Rev. Frederick Brand," dated January 28, 1925, B. F. M.

who thoroughly knew Arabic.⁹

In September, 1926, a moulvi (Muslim religious teacher) had lectured on the doctrines of Islam in Vaniyambadi. Brux's munshi, who was a convert from Islam, strongly desired to write a reply to these lectures. After completing his manuscript, he took it to the Muhammadia Press in Vaniyambadi. Fearing persecution, the press refused to print it. An attempt to have it printed in Madras also proved futile. After some time, the Muhammadia Press agreed to print it, but the price was so high that the mission declined.¹⁰

In view of these difficulties and the need for Christian literature, Dr. Brux purchased a lithographic hand press in Madras. Mr. Stewart, the manager of the lithographic department of the Government Survey Office in Madras, instructed Brux in the use of the press. For the next years, this press was used in printing tracts and other materials.¹¹

On April 25, the Muslim published the first issue of a weekly newspaper called the "Rahbar" (Guide), which claimed for itself the title, "Protector of Islam." The purpose of this paper was the defense of Islamic doctrine from the on-

⁹J. Christy Wilson, Apostle to Islam (Grand Rapids, Michigan: Baker Book House, 1952), p. 142, 149.

¹⁰A. A. Brux, "Missouri Evangelical Lutheran Indian Mission Press, Vaniyambadi," The Lutheran Witness, XLVI (August 23, 1927), 287.

¹¹Ibid., p. 288.

slaughters of Christian missionaries.¹²

In response to an appeal by Dr. Bruz for means with which to buy a building in the center of Vaniyambadi, the Sunday School of the Church of Our Savior in Woodcliffe, New Jersey, Our Savior's Missionary Aid Society in Norwood Park, Chicago, and private persons in Chicago and Racine donated a total of \$970.00.¹³

In January, 1926, the Mission bought a two-story building on one of the main streets in the bazaar. Since Muslims refused to sell property to a Christian, Bruz found a Hindu who acted as his secret agent. After the Hindu had bought the building, he transferred ownership to the mission. The Muslim Jama'at was so incensed when it learned of the purchase that the original Muslim owner was cited for inquiry with thought of his excommunication.¹⁴

During October of this year, the Mission tried to recondition the building. In the process, an Indian Mudaliar claimed that the wall between the mission building and his adjoining shop was a common one. When Bruz continued the work, the Indian brought suit against the Mission, which continued in the courts until 1930 when the decision was

¹² Ibid.

¹³ A. A. Bruz, "Our Reading-Room and Dispensary in Vaniyambadi," manuscript accompanying letter Rev. F. Brand, dated October 8, 1926, B. F. M.

¹⁴ A. A. Bruz, "Missionary A. A. Bruz at Work Among the Moslems of India," The Lutheran Witness, XLIX (August 5, 1930), 363.

given in favor of the mission. The Indian had been supported in his court appeals by the Muslims.¹⁵

The Reading Room and Dispensary were opened on December 19, 1927. Operation during the first few days was successful with many visitors and patients. A "phenomenal sale of Scripture parts" was reported. On one day a hundred forty Gospels and books of Scripture were sold.¹⁶ This apparent interest in the mission, however, was not to the liking of the Muslim leaders. "Criers were sent through the streets forbidding the people to go to the reading room or to the dispensary, and they who had called the missionary or his wife to their homes were told to keep them away, all on pain of excommunication." The Jama'at had ordered this action.¹⁷

Some of the supplies for the Reading Room and Dispensary were furnished by the Southern Wisconsin District of the Walther League. At their convention in May, 1927, they collected \$430.81 toward the purchase of a film projector, slides, and supplies for the Dispensary.¹⁸ They also contributed to the support of Dr. Brux, and agreed to raise

¹⁵Ibid., pp. 363-364.

¹⁶A. A. Brux, "Letter to Rev. F. Brand," dated December 28, 1927, B. F. M.

¹⁷A. A. Brux, "Missionary A. A. Brux at Work Among the Moslems of India," op. cit., p. 364.

¹⁸A. A. Brux, "Letter to Rev. F. Brand," dated December 28, 1927, B. F. M.

\$1,000.00 a year.¹⁹ In 1927, the League contributed \$1,270.00 for this work.²⁰

During 1927, Mrs. Brux was doing medical work, assisted by an Indian nurse, who accompanied her on visits to neighboring villages. During February she reported forty-four new cases, in addition to those who were treated periodically. In his mission report, Dr. Brux reported that two men were preparing for baptism. He also asked the Board to call another missionary to work in Vaniyambadi.²¹

On Sunday, March 19, 1928, Stephen Rifaey, a Muslim born Arab and a Turk by nationality, was received into membership. Dr. Brux writes,

Stephen Rifaey has been my right hand in the work at the press and in the reading room since he came last August, and he will be the man entrusted with the running of our new press. . . . He is versed in photography and photoengraving. His nine years' training in the military academy in Constantinople has given him a fine practical education and made him a very useful man.²²

During the same year, Dr. Zwemer, in delivering a series of lectures in Madras, suggested that a monthly survey of Muslim literature be published in South India. The Madras Representative Christian Council Committee on Moslem Worl

¹⁹South Wisconsin Walther Leaguer, II (December, 1925), p. 1.

²⁰Walther League District Workers Bulletin, II (June, 1927).

²¹A. A. Brux, "Letter to the Honorable Board of Foreign Missions," dated March 9, 1927, B. F. M.

²²A. A. Brux, "Letter to Rev. Brand," dated March 21, 1928, B. F. M.

asked Dr. Brux to undertake its publication, since he seemed to be the only missionary in the field with training in Islamics and a knowledge of Arabic.²³

In November, 1928, Rev. and Mrs. Ralph J. Burow arrived in Vaniyambadi to work with Dr. Brux. After Rev. Burow had attended the language school in Kodaikanal, the two worked together until 1931 when Dr. Brux left on furlough.

Rev. Burow was graduated from Concordia Seminary, St. Louis, on June 8, 1928 and was extended a call to Muslim work by the Board of Foreign Missions on May 16, 1928. On August 5, he was ordained and commissioned at the First Trinity Church of Buffalo, New York by the Rev. F. T. Ruhland.²⁴

During 1930 he regularly attended the Reading Room and helped Dr. Brux with the evangelistic work. The Mission bought another press, the only one of its kind in South India where Persian-Urdu printing was possible. Regular attendance continued at the Reading Room and Dispensary. From eight to fifteen persons visited the Reading Room daily. About one half of these were Muslims. Regular lectures were held. Rev. Burow took over the Tamil lectures on Wednesday evenings, and Dr. Brux held English lectures on Sunday evenings and Urdu lectures on Friday. Opposition continued and a Muslim who owned a shop across the street from the Reading

²³A. A. Brux, "Letter to the Honorable Board of Foreign Missions," dated June 20, 1928, B. F. M.

²⁴Records of the B. F. M.

Room kept a close watch on all who entered.²⁵ "In the weekly market on Saturday afternoons a tent was put up for the sale of Bible and Scripture parts and for free distribution of tracts." Systematic distribution of tracts was carried on periodically in the town.²⁶

In 1931, Dr. Brux returned to the States on furlough. On October 12, 1932 he left the service of the Mission.²⁷ During the time of his service the Reading Room, Dispensary, and printing press were established and some translations and tracts were prepared. One of his tracts was "on the Genealogies in Matthew, and Luke, against the Moslems who claim that Jesus is the natural son of Mary." Twenty-three years later, Rev. Ernest Hahn writes from Vaniambadi that Dr. Brux "must have done excellent work," and that he is still "very much respected" and loved.²⁸

Rev. Burow carried on the work in Vaniambadi. Attendance at the Dispensary declined, since the Muslims kept a close watch and then brought pressure to bear on all who went for treatment. Rev. Burow writes:

It is my intention to move our dispensary from the Read-

²⁵A. A. Brux, Report to the Board of Foreign Missions, "n.d., B. F. M.

²⁶"Racine Lutherans are told of Missionary's Troubles," The Racine Journal-News, May 12, 1931.

²⁷Records of the B. F. M.

²⁸Ernest Hahn, "Letter to R. E. Jones," dated February 15, 1954.

ing Room in town to a room in the hostel on our compound. Mrs. Lang has consented to take charge of this work. Her wife will assist her. Dr. Bohnsack will most likely make regular visits here. Mrs. Lang, Mrs. Burrow, and a Bible woman who lives on the compound and who aids Rev. Lang, will be given a splendid opportunity to make contacts with Hindu and Mohammedan women. If any Mohammedan men come for treatment, I will be on hand to speak to them of the Great Physician.²⁹

Rev. Burrow continued the lectures in the Reading Room and also gave them in the Govindapuram school and in Pernambut. Some Muslim college students continued to come to the bungalow at the mission compound.³⁰ Short evangelistic meetings were held at the Reading Room with the help of the Hindu Christians. In this way some personal contacts could be made.³¹

On Easter Sunday, 1932, a Muslim native of Vaniyambadi, Abdullatif, was baptized. He had come to Dr. Brux occasionally two years previous. Rev. Burrow had instructed him regularly for six months. He baptized him in the Urdu language in the presence of Mrs. Burrow, Rev. and Mrs. S. G. Lang, and several Hindu Christians.³²

Abdullatif was a watchmaker by trade and soon found his business dwindling as the Muslims learned of his association

²⁹R. J. Burrow, "Letter to the Board of Foreign Missions," dated February 8, 1931, B. F. M.

³⁰R. J. Burrow, "Letter to Rev. F. Brand," dated April 7, 1932, B. F. M.

³¹R. J. Burrow, "Quarterly Report of Moslem Work," dated October 8, 1931, B. F. M.

³²R. J. Burrow, "Letter to the Board of Foreign Missions," dated April 7, 1932, B. F. M.

with the mission. Rev. Burow began training him as an evangelist. However, when Rev. Burow took him on an itinerant preaching trip, the Muslims in Vaniyambadi learned of Abdullatif's witness, and forced him to flee.³³

For the next two years, Rev. Burow continued his work among the Muslims, but also helped out in the Hindu mission stations. For the first three months of 1934, he conducted services in Thorayeri and Govindapuram for Rev. Martin L. Kretzmann. Itinerant trips were made to Bargur, Vengadisamuttrum, and Jagadevi, where there were Muslim communities and audiences for his lectures and film presentations.³⁴ Other trips were made to Krishnagiri, Allangayam, and Melapatti, where tracts were distributed.³⁵

Work at the press also continued and a Tamil catechism, Rupprecht's Bible History Notes,³⁶ and Christmas programs were printed, as well as the tracts, "Faith," "White Garment," "How do we obtain the Kingdom of God?," "The True Religion," and "Works of Merit."³⁷

³³R. J. Burow, "Report of Moslem Mission Work," dated January 19, 1933, B. F. M.

³⁴"Report of Missionary R. J. Burow," dated April 10, 1934, B. F. M.

³⁵"Quarterly Report of Missionary R. J. Burow," dated October 11, 1934, B. F. M.

³⁶"Report of Missionary R. J. Burow," dated April 10, 1934, B. F. M.

³⁷R. J. Burow, "Statement of Press," dated January 1, 1933, B. F. M.

During 1934 the missionaries working among the Hindu congregations were understaffed and frequently asked for Rev. Burow's services. The policy of the Board had been that he should work only among the Muslims. In December, 1934, however, Director Frederick Brand wrote:

While we were happy to see that you are earnestly about our Father's business, we feel that we should not limit your activities any longer to the work among the Moham-medans, but should extend it also to the Hindus.³⁸

Rev. Burow resigned on January 8, 1936.

Malabar and Resumption in Vaniyambadi

The next impetus for Muslim work by the Lutheran Church--Missouri Synod did not come until 1945, when Dr. Henry Nau, a former missionary in India, helped form "The Society for the Promotion of Mohammedan Missions." Its First General Meeting was ehld on June 13, 1945, at the Emmanuel Lutheran Church, Baltimore, Maryland. At this time, Dr. Nau, president of Immanuel Lutheran College in Greensboro, North Carolina, was elected president of the Society. Other officers were Rev. E. F. Engelbert, vice-president; Rev. R. L. Landeck, secretary; Mr. W. B. R. Rhyne, treasurer; and Rev. L. F. Frerking, member-at-large of the Executive Committee.³⁹

The Society undertook the publication of The Minaret in

³⁸Frederick Brand, "Letter to Rev. R. J. Burow," dated December 13, 1934, B. F. M.

³⁹"Report of the First General Meeting," The Minaret, I (September, 1945), 8.

the interest of Muslim missions. In the first issue it states:

The Society for the Promotion of Mohammedan Missions which issues this paper, is an organization within the Missouri Synod. It does not intend to start Mohammedan Missions. It believes that this is the duty and privilege of the whole Church. It wants to bring this greatest of all missionary problems before the eyes of the Church, and it wants to move the Church to action through its existing agencies.⁴⁰

In keeping with this policy, the Society continued publication of The Minaret, and issued study helps and tracts. On October 24, 1946, the Executive Committee met with the Board of Foreign Missions. The Board had called two candidates from Concordia Seminary, St. Louis, but both had declined the calls.⁴¹

In 1947, the Southeastern District made the following overture to Synod:

Resolved that the Southeastern District petition the convention of Synod in 1947 to inaugurate and carry on aggressive mission work among the Moslems; and be it further

Resolved, that we urge Synod to undertake Moslem mission work in a virgin territory, where the Gospel light does not shine.⁴²

The Eastern District made a similar overture, and Synod "declared itself ready and willing to enter the Mohammedan

⁴⁰H. Nau, "The Call of 'The Minaret' A Reprint From Our First Issue," The Minaret, I (September, 1945), 7.

⁴¹E. F. Engelbert, "A Meeting With the Board of Foreign Missions," The Minaret, II (December, 1946), 6.

⁴²H. Nau, "A Test and A Challenge," The Minaret, II (March, 1947), 1.

Mission field." Synod charged the Foreign Mission Board to proceed, and left "the decision of where and when to begin in the hands of the Foreign Mission Board, after having considered the representation of those people who are especially interested in Moslem Missions."⁴³

By 1948, candidates Henry Otten and John Gall had accepted the calls to Muslim work. John Gall was graduated from Concordia Seminary in 1947. During the next year he studied in the School of Missions at Concordia in a post-graduate course. The topics for his Bachelor's and Master's Theses were "Principal Sects of Islam: Their Origin and Beliefs" and "Christ According to the Koran." During his last year at the Seminary, he organized a Muslim Mission Study Group. Two of the students in this class, Ernest Hahn and Roland Miller, later also went into Muslim work.⁴⁴

Henry Otten was graduated from Concordia Seminary, St. Louis, in 1948. During 1948-49, he and Gall studied at the Kennedy School of Missions at Hartford, Connecticut. The Society supported their schooling to the extent of \$2760.00.⁴⁵ It also offered to send Dr. Nau with the new missionaries, since he was an experienced missionary. Accordingly in 1949,

⁴³H. Nau, "What Now?", The Minaret, III (September, 1947), 1.

⁴⁴Records of the Recorder's Office, Concordia Seminary, 801 DeMun, St. Louis, Missouri.

⁴⁵"Executive Committee Meeting," The Minaret, IV (March, 1949), 10.

Dr. Nau resigned as President and professor of Immanuel College. The Missionary Board of the Synodical Conference, of which he was a member, also granted him a leave of absence.⁴⁶

During these years, the Society decided that work should be started either in Sanaudaj (Sinniah), Iran; Suleimaniyah, Iraq; or in Kordofan and Darfur provinces of the Anglo-Egyptian Sudan.⁴⁷ Iraq, however, was closed to Christian missionaries, so Kurdish territory in Iran was the field finally considered.

On July 25, 1948, John Gall was commissioned in St. Luke's Evangelical Lutheran Church at Croydon, Pennsylvania by the Rev. T. W. Kohlmeier. Henry Otten was commissioned on May 22, 1949 at Elk River, Minnesota by his father.⁴⁸

In September, 1949, Dr. Nau left for Iran where he would survey the field and prepare the way for Rev. Gall and Rev. and Mrs. Otten. On the basis of the report that he made, the Board decided to postpone work among the Kurds and to begin a mission on the Malabar Coast of South India instead.⁴⁹ Dr. Nau then journeyed to India and awaited the other missionaries.

⁴⁶R. L. Landeck, "Zero Hour," The Minaret, V (June, 1949), 6.

⁴⁷"Another Possible Field," The Minaret, IV (September, 1948), 7.

⁴⁸Records of B. F. M.

⁴⁹R. L. Landeck, "The Decision," The Minaret, V (December, 1949), 2.

On March 26, 1950, a farewell service for the departing missionaries was held in Martini Church of Baltimore with Pastors E. F. Engelbert, John Westermann and William Kohn officiating.⁵⁰ On March 30, they sailed from New York on the S. S. Steel Director and docked in Madras on May 3.⁵¹ After visiting other missionaries of the Missouri Synod in South India, they met Dr. Nau in Calicut on May 10.⁵²

In the meantime, Dr. Nau had conferred with the Indian Missionaries on Muslim work. In the Minutes of the Executive Committee, which met on February 28, 1950 at Nagercoil, it was resolved:

1. That we concur heartily in the decision to begin work among Muslims on the Malabar coast in the Calicut area.
2. We believe that the decision to rent a bungalow at Feroke for the beginning is a wise one.
3. We urge the Board to call two additional men for the Muslim mission work in 1952, these two men to be placed in Vaniyambadi to resume the Muslim Mission work on the East Coast. We suggest further that the furlough of these men be staggered in such a way that the fields are not left empty.
4. If it is not possible for the Board to secure two men for the Vaniyambadi-Ambur Mission field in 1952, we will consider recommending to the Board that they call a man from the Tamil Mission for the work.⁵³

⁵⁰E. F. Engelbert, "Farewell Service," The Minaret, VI (June, 1950), 3.

⁵¹Records of B. F. M.

⁵²J. Gall and H. Otten, "Here We Are," The Minaret, VI (June, 1950), 1-2.

⁵³"General Conference Executive Committee Minutes," The Minaret, VI (June, 1950), 10.

During June of 1950, the missionaries made extended tours through the Malabar area. This area is over seventy miles wide and a hundred fifty miles long, with a total population of over four million, including one and a half million Muslims. The missionaries sought a place with a heavy concentration of Muslims, good roads and some educational facilities.⁵⁴

On July 21 and 22, the first Muslim Mission Conference was held at Kalpatta, Wynaad. Arrangements were made for language study, and the members of the Conference were urged to make a study of the Mapilla peoples who lived in the area. (The Mapillas are descendents of Arab sailors who came to India in search of spices and other materials. The Arabs would only stay a short while. Hence, the name, Mapilla, or "mother's children.") A reading room, literature, methods of preaching, social and youth work were discussed. The need of additional workers was expressed, and the Conference resolved to urge the Board to obtain two additional men in Malabar, and two in Vaniyambadi.⁵⁵ After the Conference, Dr. Nau returned to the States, arriving in Boston on August 28, 1950.⁵⁶

⁵⁴John D. Gall, "exploring Malabar," The Minaret, VI (September, 1950), 3.

⁵⁵"Minutes of the Conference of the Moslem Mission," dated July, 1950, B. M. F.

⁵⁶H. Nau, "Home Again," The Minaret, VI (September, 1950), 1-2.

With the help of two Indian Christians, Susselan and K. Lukose, the missionaries began making short trips on the outskirts of Calicut, holding lectures with visual aids.⁵⁷

On June 24, 1951, Dr. Nau was commissioned as a missionary to the Muslims. He arrived in Vaniyambadi on August 7, 1951.⁵⁸ On August 20, the Third Moslem Mission Conference was held at Vaniyambadi, with Dr. Nau, H. Otten, K. Lukose, the Indian worker of the Muslim Mission, H. Grumma and H. Heinlein, who served as the Moslem Mission Consultative Committee of the Indian Mission, and M. L. Kretzmann, the General Secretary of the Indian Mission, present.⁵⁹

The Conference thanked John Gall, who had returned home during 1951, for his service in the Muslim Mission. It urged that two men be called for Muslim work and that medical work be begun.

Rev. Otten reported on an area in Malabar where

there are no Christian churches of any kind and where the word "missionary" often requires an explanation to the people. This area extends from the Nilambur-Manjeri-Malappuram-Perintelmanna Road eastward to the mountains. The area is roughly 25--30 miles long and 14--18 miles wide. The principal centers are Wandur, Pandikard, Kalikavu, Karuvarakundu, and Melattur. Wandur and Pandikard are crossroad towns situated in the

⁵⁷Henry J. Otten, "A Night Expedition," The Minaret, VII (June, 1951), 4.

⁵⁸Henry J. Otten, "Letter to the Board of Foreign Missions," dated August 12, 1951, B. F. M.

⁵⁹"Minutes of the Conference of the Moslem Mission," dated August 20, 1951, B. F. M.

upper and lower third of the area respectively. From these two towns one can easily reach any place in the area. The population is predominantly Moslem.⁶⁰

On the basis of this report, the Conference decided to begin work in Wandur with a dispensary and reading room. H. Otten was asked to engage a licensed Indian Christian medical practitioner for the work.⁶¹

During December, Mr. Lukose opened the Reading-Room in one of the main buildings in the Wandur bazaar. Christian literature and visual materials were provided. Between thirty-five and forty persons (of which a large percentage were Muslims) visited the Room daily.⁶²

On February 10, 1952, at Kodalkanal, a meeting of the Moslem Mission, the Moslem Mission Consultative Committee, and the General Conference Executive Committee was held, at which The Rev. Herman H. Koppelman, Assistant Executive Secretary of the Board of Foreign Missions, was present.

This meeting, "in the light of the experience of the past year," was held to clarify the relations between the Muslim Mission and the Indian Mission.

Primary discussion on the problem revealed a general desire to preserve the identity of the Moslem Mission, while at the same time integrating the two missions in such a way that mutual consultation and relationships, transfers of workers, etc., may be facilitated.

⁶⁰Ibid.

⁶¹Ibid.

⁶²Henry J. Otten, "The Word of Life in the Wandoor Bazaar," The Minaret, VII (March, 1952), 5-6.

The following was one of the resolutions, which was subject to the approval of the home board:

The Moslem Mission shall constitute a district conference of General Conference and shall enjoy the same privileges and rights as the other district conferences with regard to allocation of missionaries, finances, general administration of work and representation on the G C Executive Committee. This Moslem District shall have representation on other G C committees when the Moslem Mission feels the need for this.⁶³

The dispensary in Wandur was opened in April, 1952.

Dr. Mary Abraham, a Christian Indian doctor, served the mission, as well as Mrs. A. Thomas, a compounder. During October, a new compounder, Mr. P. M. Varghese, who had recently finished his training in the Presbyterian Mission Hospital in Miraj, was employed. Mr. Varghese also assisted in the evangelistic work in Wandur. Mrs. Otten assisted in the dispensary.

In the first six months of operation, forty-five hundred patients were treated, with an attendance of forty-three to eighty-eight patients a day. Over half of the patients were Muslim. The evangelistic work was under consideration, since Mr. Lukose had resigned.⁶⁴ Mr. K. Satyanesan was appointed temporarily to fill the vacancy. He had charge of the Reading

⁶³"Moslem Mission-Indian Mission Relations," minutes of a meeting of the Moslem Mission, the Moslem Mission Consultative Committee, and the General Conference Executive Committee, dated February 10, 1952, B. F. M.

⁶⁴"Minutes of the Moslem Mission, 6th Conference, October 31, 1952," B. F. M., pp. 3-4.

Room and was engaged in translating tracts.⁶⁵

On November 19, a branch dispensary was opened in Pandikad, eight miles south of Wandur. On the first day, twenty-nine patients were treated and several books were sold. The plan was to operate the branch dispensary one day a week until the patients grew too numerous.⁶⁶

In Vaniyambadi, Dr. Nau was doing evangelistic work and carrying on famine relief. This was carried on with funds donated by churches and individuals in the States. Whenever possible, the funds were used to create work projects.⁶⁷ On January 1, 1953, he baptized a thirteen year old Muslim girl, at Krishnagiri.⁶⁸ Arrangements were made to give her parents Christian instruction, and to move the family in case of Muslim persecution.⁶⁹

On January 28, 1953 Rev. and Mrs. Ernest Hahn arrived in India. Rev. Hahn was graduated from Concordia Seminary and at Toronto University, Rev. Hahn had prepared himself in

⁶⁵Ibid., pp. 1-2.

⁶⁶Henry J. Otten, "Letter to Dr. Schmidt, Rev. Koppelman and Members of the Board," dated November 20, 1952, B. F. M.

⁶⁷"Famine Relief," The Minaret, VIII (December, 1952), 6-7.

⁶⁸"News From the Field," The Minaret, VIII (April, 1953), 1.

⁶⁹H. Nau, "Fatima (Amina)," The Minaret, (December, 1952), 2-3.

a special way for Muslim work. He had studied Arabic and worked for Muslim Missions in the Muslim Study Group at the Seminary. He was commissioned in St. John's Lutheran Church, Toronto, by Dr. William Arndt.⁷⁰ Rev. Hahn was to work in Vaniyambadi with Dr. Nau.⁷¹

For the work in Malabar, the Muslim Mission called Mr. P. V. David, a former catechist in the Indian Mission, who had received seminary training. Mr. David was ordained and commissioned in Trivandrum on March 22, by Missionary M. L. Kretzmann, as the first Indian pastor for work among Muslims.⁷² Rev. David began work in Wandur in April. He is active in the Reading-Room and in individual contacts. Mrs. David is a deaconess.⁷³

At the Seventh Moslem Mission Conference in Kodaikanal on May 10, 1953, Dr. Nau gave the following report on his work:

To prepare myself properly for the work among Muslims, I have continued my Urdu studies by working with a munshi every day, early in the morning and at evening, reading and conversing with him in Urdu. I am now able to do evangelistic work in Tamil and Urdu. The latter language I use regularly now in teaching about 20-30

⁷⁰Records of the Recorder's Office, Concordia Seminary, 801 DeMun, St. Louis, Missouri.

⁷¹"Minutes of the Moslem Mission," dated May 10, 1953, B. F. M., p. 1.

⁷²Ibid., p. 2.

⁷³H. J. Otten, "Ordination of Rev. P. V. David," The Minaret, IX (August, 1953), 9.

women, men, and children in Tirupatur and instructing Adul Razak in Krishnagiri. I have made contact with Muslims in Ambur, and beyond Ambur on the 108th mile on the road to Madras, in Medupalayam, in Vaniyambadi, and other places. The Muslim family in Kizhmuizingi is cared for by Pastor Solomon because they can follow instructions in Tamil. The baptized girl (14 years old) will, I hope, be admitted into the Ambur boarding school. I hope we can some day make use of her in Muslim women work, since she speaks both Tamil and Urdu and can read but not understand Arabic. During the last nine months I have regularly gone two times per week into the surrounding villages together with Pastor Philip and John, Catechist Swamidoss, the headmaster of the Pudur school, and occasionally with other teachers. We have visited close to 100 villages. We have found willing hearers everywhere. Only in two villages we met with some opposition. These evangelistic tours are being continued. We have now divided into two teams. One team, on Monday mornings, is visiting nearer villages on bikes, while the second team goes in my car at the same time to the more distant villages. I hope these evangelistic tours will prove infective and the time will come when in our Pallar river valley every village will be visited regularly by our American and Indian evangelists. This seems to be the time when people will listen. This time should be used to the full.⁷⁴

Rev. Otten reviewed the work in Wandur. Besides the work being done in the Reading Room, by discussions, and by visual aids, a stall in the weekly villages markets was rented in order to display available books and distribute tracts. The dispensary had finished its first year of operation. A total of 17,175 patients was treated during the first year. Seven hundred-seventy-one of these were treated in Pandikad. Of the total, about six thousand were new patients. Mr. Varghese continued to serve as compounder and Hamsa as an

⁷⁴ "Minutes of the Moslem Mission," dated May 10, 1953, B. F. M., pp. 2-3.

orderly.⁷⁵

N. Appukuttan was sent to the mission to take charge of the Reading Room in Wandur, since Mr. K. Satyanesan entered the seminary in Nagercoil. Mr. Appukuttan had studied in the Lutheran High School in Trivandrum and completed two years of college.⁷⁶

The fourth missionary to be called to Muslim work was Rev. Roland E. Miller. Rev. Miller was graduated from Concordia Seminary, St. Louis, Missouri, in 1952, and attended the Kennedy School of Missions the following year.⁷⁷ Rev. Miller was commissioned on June 7, 1953, at Melville, Saskatchewan, Canada, by Dr. O. H. Schmidt. He arrived in Bombay on September 11.⁷⁸ Rev. and Mrs. Miller are engaged in language study at Manjeri, thirteen miles from Wandur.

On October 19, 1953, the eighth Conference of the Moslem Mission was held at Wandur. Dr. Nau was planning to leave India in April, so the Conference requested that the Board call a man from the 1954 graduating class of Concordia Seminary to replace him.

Dr. Nau made an evangelism report on the work being

⁷⁵ Ibid., pp. 3-4.

⁷⁶ H. J. Otten, "N. Appukuttan," The Minaret, IX (August 1953), 13.

⁷⁷ R. E. Miller, "Thank You," The Minaret, IX (August 1953), 12.

⁷⁸ Records of B. F. M.

done in Vaniyambadi. Rev. and Mrs. Hahn had made "remarkable progress" in their study of Urdu, and were helping with instruction work at Tripattur.

The weekly trips to Krishnagiri and instruction there of the hakim Adul Razak and the former teacher Majeed have been continued. Majeed departed from this vale of tears during August, and I hope, entered into his rest with the Lord whom he knew and very timidly confessed in his home. Razak has been instructed for years by Bro. Michalk and by me. He is willing to be baptized, but not just now. There are some obstacles in his family, for instance, the wedding of his daughter which just now is under contemplation, the obstruction by his oldest son, etc., etc. We do not sufficiently appreciate the troubles into which a Muslim gets when he makes a bold and open confession of Christ. After Majeed's demise I have kept up contact with his wife and family. I have now encouraged his daughter together with the widow to read the Gospel of Luke, and I am asking questions about what they have read. I can go into Majeed's house and freely speak with the inmates.⁷⁹

Weekly visits were made to Tripattur where the missionaries instruct between twelve and twenty Muslim women and some children. Mrs. Hahn conducts a sewing class of ten girls. In Vaniyambadi, Dr. Nau spoke to the students of the Islamiah College on "The Christian Conception of God."⁸⁰ A Muslim woman is being instructed in Ambur. Lectures are given at the training school in Ambur, and Urdu is being taught at the Concordia High School in an attempt to interest the young Indian Christians in Muslim Missions.⁸¹

⁷⁹"Minutes of the Moslem Mission," dated October 19, 1953, B. F. M., p. 2.

⁸⁰Ibid., p. 3.

⁸¹Ibid., p. 4.

In Wandur, the Mission bought an eight-acre plot of ground which was located near a new high school, "a half mile from the main junction of town." On this ground, a dispensary, doctor's house, compounder's house, and missionary bungalow will be built with funds allocated from the Conquest for Christ collection.⁸²

At the Conference, Rev. Otten reported that the work on the dispensary and bungalow had begun. These two buildings and the doctor's house are to be completed by June 1, 1954.⁸³

The Conference also urged Dr. Nau and Rev. Hahn to prepare an Urdu Catechism. The Missionaries also felt a need for a short Urdu Bible History. It also requested Dr. Nau "to compile a manual or booklet which would embody the result of his study and experience in approaching Moslems with the Gospel."⁸⁴ The Mission Board also asked Dr. Nau "to pay a visit to Lebanon and report on the situation there with reference to the Christian work in general."⁸⁵

The Lutheran Hour, sponsored by the Lutheran Laymen's League of the Lutheran Church--Missouri Synod is being broadcast in India. On the East Coast, a branch office is

⁸²H. J. Otten, "Building Plans In Wandoor," The Minaret, IX (August, 1953), 12.

⁸³"Minutes of the Moslem Mission," dated October 19, 1953, B. F. M., p. 5.

⁸⁴Ibid., p. 9.

⁸⁵"Brief News," The Minaret, IX (December, 1953), 12.

maintained in Madras. This office is trying to find time for the Hour on the All-India Radio. On the West Coast, The Lutheran Hour is broadcast over Radio Goa in Urdu and eleven Indian dialects.

A branch office in Lebanon is maintained with Mr. C. F. Agerstrand as representative. Mr. Agerstrand was formerly with the Lutheran Orient Mission and now operates a boys' home in Lebanon. The program is broadcast once a month in Arabic over Radio Lebanon. It is also broadcast to Muslim Morocco and Tangier in a number of languages.⁸⁶

⁸⁶ Interview with Dr. Eugene R. Bertermann, Director of the International Lutheran Hour, Lutheran Laymen's League, 3558 South Jefferson, St. Louis, Missouri.

CHAPTER IX

MISSIONS IN INDONESIA AND ELSEWHERE

Missions in Indonesia

The largest indigenous Lutheran Church is the Huria Kristen Batak Protestant or the Batak Evangelical Church. Mission work began on Sumatra when the Rhenish Missionary Society sent Missionaries Klammer and Heine in 1863. A year later came Ludwig Ingwer Nommensen and Johanssen. Johann Warneck, the son of Gustav Warneck arrived on Sumatra in 1892.¹

The recognized leader of the work was Nommensen. After working along the coast, he went into Batak territory around Lake Toba, where Islam had not made inroads.² On the coastal towns, Nommensen came into considerable contact with the fanatical Muslim Malaysians.

Warneck describes his approach to Muslims as follows:

In his intercourse with Mohammedans he avoided all offensive polemics. He tried to make the truths of the Christian religion clear to them, but did not touch the question about Mohammed. To all he put the question:

¹Kenneth S. Latourette, "The Great Century," A History of the Expansion of Christianity (New York: Harper and Brothers Publishers, 1943), V, 289.

²John Warneck, My God Told Me to Stay Here, A Portrait of the Life and Work of Dr. Ludwig I. Nommensen, (1834-1918), (Unpublished manuscript written in Barmen, 1934, and translated by Rev. William Nommensen, Columbus, Wisconsin, 1951), pp. 18-20.

Who pays your debt of sin? He writes: "There they are baffled; for it is not difficult to make it clear to them from their own habits of life that the debt must be paid, or it remains. They will also readily admit that they themselves by sin increase the debt, instead of paying it off. From their Koran it is not difficult to prove to them that Mohammed cannot pay their debt, since at the end of his life he felt himself in debt. A guilty man cannot make amends for another; that is a clear picture for them, because daily they have it before their eyes."³

By 1892 there were 6,809 communicant members and 4,779 pupils in schools, with a staff of 46 Europeans and 563 native workers.⁴ Nommensen had instilled into the Batak Christian community an acute sense of missionary responsibility, which has continued to make the Batak Church a growing and enterprising community, and has carried it through a major war and period of nationalization. Nommensen laid the ground work for a virile native Christianity, which could confront Islam. At the first general conference of the Batak Church with Nommensen, Muslim Missions were considered.⁵

In 1866, the Rhenish Society also started work on the Island of Nias with Missionary Denniger. "The Great Repentance" of the year 1916 has made this work widely known.⁶ Today, this work is part of the Batak Evangelical Church. Of

³Ibid., p. 13.

⁴Delavan L. Leonard, A Hundred Years of Missions (New York: Funk and Wagnall, 1895), p. 275.

⁵Warneck, op. cit., passim.

⁶John Rauws, et. al., "The Netherlands Indies," World Dominion Survey Series (London: World Dominion Press, 1936), I, 50.

the 220,000 inhabitants, 160,000 are Christians.⁷ The Rhenish Society still works with the native Church with two missionaries, two doctors, one nurse and a teacher.⁸

In 1930, the Bataks formed an indigenous body under the guidance of the Rhenish Society. It maintained its independence throughout the war, receiving aid from the Rhenish Society. Justin Sihombing, Ephorus of the Batak Church, enumerates the present numerical strength of the Church as follows:

Our Church now numbers 600,000 members, who gather in 995 churches. 24 young men are preparing themselves for the ministry. 90 more young men are being educated to become congregation leaders. Our Bible school counts 24 pupils. 129 ordained pastors work in our Church. 1200 teachers serve as congregation leaders. We may account for 56 Bible women. 4427 presbyters help the pastors in the congregations.⁹

It maintains its own seminary, evangelists training school, high schools, leper colony, publishing house, home for the blind, and other establishments. It is the largest Protestant body in Indonesia with congregations in Java, Singapore and other islands.¹⁰

Already in 1930 the Batak Church formed the Batak Mis-

⁷Hans deKleine, "Aus der Stille in die Weite," Berichte der Rheinischen Mission, CIII (July, 1953), 4.

⁸Ibid., p. 6.

⁹Justin Sihombing, "Festgrüsse," Berichte der Rheinischen Mission, CIII (July, 1953), 8.

¹⁰Carl E. Lund-Quist, "Our Batak Partner Church," The National Lutheran, XXIII (January-February 1954), 9-11.

sionary Society, and has about sixty Batak missionaries.¹¹ In 1934, the Society began a mission among the Muslims in Kuterbani. Many members of the Batak Church were former Muslims and the Batak churches today are in the proximity of many Muslim communities. One such area is in the Muslim Atjeh country where foreign missionaries were formerly forbidden. The Bataks are the only Christians working among these 1,350,000 people. They have also established Christian colonies among the predominately Muslim Angkola Bataks in the south.¹²

The Batak Church is realizing its mission opportunity and preparing itself for Muslim work in a country which is ninety-five percent Muslim. At the Theological Seminary in Djakarta, for instance, a course in Islamics is part of the prescribed curriculum.¹³

In 1911, N. Adriani commented as follows on mission work in the Batak territory:

In the Batak country matters are somewhat different. There regular mission work is being done among the Mohammedans, because (as Rev. Simon says) "The best defense is attack." The first means of evangelizing among Mohammedans is school work. Another is medical work. A very important factor is the testimony of

¹¹Alexander McLeish, "Sabang to Balikpapan," World Dominion Survey Series (London: The Shenval Press, n.d.), XXXIX, 8-9.

¹²Ibid., pp. 6-10.

¹³Theodor Müller-Krüger, "Sekloah Theologia Tinggi Djakarta," Berichte der Rheinischen Mission, CI (September, 1951), 7.

Christian converts who are not intimidated by the haughty behavior of the Mohammedans. It is of great importance to note that in some countries where Islam stands in hostile opposition to Christianity, it has become evident that Islam is not invincible but is in fact being conquered by the Gospel.¹⁴

H. F. deKleine, Mission Inspector of the Rhenish Mission Society and former missionary in Sumatra, writes as follows concerning the witness of the Bataks to Islam:

Wenn man die Geschichte der Batak Kirche schreibt, wird man auf eine wunderbare Tatsache hinweisen müssen, die dazu beigetragen hat, dass das Evangelium im Batakland sich ausgebreitet hat und dass es auch zu den Mohammedanern gedrungen ist. Gott hat das Batakvolk mit reichem Kindersegen bedacht. Durchschnittlich 10-12 Kinder pro Familie waren keine Ausnahme. Dadurch wurde das Batakland bald überfüllt, sodass die Bevölkerung gezwungen war, auszuwandern. Während meiner Arbeitsperiode im Süden des Bataklandes ereignete es sich, dass grosse Scharen von christlichen Batak gezwungen waren, auszuwandern, und zu einem grossen Teil kamen solche Auswanderer auch nach dem Süden, wo ich damals wohnte, und siedelten sich vornehmlich in dem sogen. Mandailinggebiet an. In diesem Gebiet hatte es bis dahin keine Christen gegeben. Ich selbst durfte damals an 15 neuen Kirchen mit bauen helfen in rein mohammedanischer Umgebung, wo neue Christengemeinden durch den Zuzug entstanden waren. Diese Christen legten nun wieder aufs neue Zeugnis ab vom Herrn Christus, sodass die Mohammedaner aufmerksam wurden. Von diesen Gemeinden geht bis heute eine grosse Missionskraft aus. Ich habe selbst dass Mohammedaner sich wunderten über das selige Sterben der Christen. Sie staunten darüber, dass jemand ohne Furcht vor dem Tode heimgen können. Das Sondergut unseres christlichen Glaubens, die Botschaft von der Liebe Gottes zu den Menschen und die Liebe der Christen untereinander machten tiefen Eindruck auf sie.¹⁵

On Borneo the Rhenish Society began in 1835.. After

¹⁴N. Adriani, "Moslem Advance in Malaysia," Islam and Missions, edited by Wherry, Zwemer, and Mylrea (New York: Fleming H. Revell, 1911), p. 231.

¹⁵H. F. deKleine, "Letter to Professor E. C. Zimmerman," dated April 5, 1954.

several reverses it established a church in Dyak territory.¹⁶ In 1936 an independent Dyak Church was formed. From the beginning work has also been done among the Muslim Malays with some success. In 1925 the Basel Mission Society assumed responsibility for the work on Borneo.¹⁷

The greatest success in Muslim Missions has come on the Island of Java. Since 1869 the Neukirchen Mission Society has worked in North Central Java. It took over the work done by the Salatiga Mission, and worked in the Salatiga area.¹⁸

By 1935, after 50 years of work, the Society had eleven principal stations, and had baptized 5,500 Christians in a Muslim community of 5,000,000. At Oengaran, near Semarang the Evangelical Seminary trains native assistants. Medical work is carried on by seven doctors, twenty-two mission sisters nurses and one hundred ninety eight native assistants.¹⁹

The Rev. Dr. H. Kraemer of Java writes:

The islands are destined to become one of the most important meeting places of Christianity and Islam in the world. Christianity is not only making headway among the pagan tribes, but Java, which is entirely Moslem, offers, comparatively speaking, the spectacle of successful missionary work. More than 40,000 Javanese, all Moslem converts of the last eighty or ninety years, are Protestant Christians, and in addition there are 27,356 native Roman Catholic Christians in Java. Every year the number of Javanese Christians by conversion from

¹⁶Rauws, et. al., op. cit., p. 50.

¹⁷McLeish, op. cit., p. 50.

¹⁸Ibid., p. 25.

¹⁹Rauws, et. al., op. cit., p. 125.

Islam is increasing by many hundreds. Forty thousand in the midst of forty million Moslems is, however, a very small number. Yet Java as a mission field is an exception among the Moslem countries of the world. One may safely say of the central and eastern parts of Java that wherever well planned missionary work is undertaken results will surely come.²⁰

The Norwegian Mohammedan Mission

The Norwegian Mohammedan Mission was founded in Bergen in January, 1940 under the initiative of Missionary Otto Torvik. In the following year it began publication of its mission organ "Lys over Land."

In October, 1945 the Mission held its first general meeting with fifty members present. At that time Bishop Andreas Fleischer helped draw up regulations for the Missions. In 1945, it had 220 members and contributors. By 1952 the number had grown to 650. The Mission has been a member of the Norwegian Mission Council since 1949.²¹

The Mission originally planned to start work in Chinese-Turkestan, but could not because of war in that area. In 1946 it began considering India as a possible field. In June, 1947, the International Missionary Council in London informed the mission that it would be recognized by the Indian authorities.

In July, 1948, Missionary Torvik and his family went to

²⁰Ibid., pp. 98-99.

²¹"Den norske Muhammedanermisjon," (Pamphlet; Øystese: Øystese og. Co. Trykkeri, n.d.).

India. At first he worked at Dhulian. Then, in the summer of 1950 he went to Sajinipara, and by November, 1951, he had established the Missions first station.

In January, 1953, a deacon, Idar Egeland, and a nurse, Jarriett Egeland, joined Torvik in Sajinipara. A deaconess and midwife, Gudrun Saether, also was sent during 1953.²²

Pastor Torvik returned home on furlough in 1953 after five years of work without a single baptism. He stated in a press interview:

that in contrast to the Muslims in the Near East, those in India are tolerant and also friendly towards Christian missionary efforts, but in spite of their tolerance, Indian Mohammedans are as difficult to win for the Christian faith as their co-religionists elsewhere.²³

The Santal Mission in Assam

The Santal Mission has done some work among the Muslims in Assam. Here they have established a Santal Colony, which includes the Mornai Tea Estate, Haraputa, and Grahampur. The Colony was primarily for Indians, but some Muslims lived on the western fringe of the district.

The Muslims were won chiefly by the kindness of the Santal Christians. During 1950, many of the wealthy Muslims were forced to flee into Pakistan. When they returned, they discovered that their land had been seized and that they were

²²Ibid.

²³J. D. Asirvadam "L. W. F. News Releases," The Gospel Witness, XLIX (September, 1953), 18.

penniless. The Christian Santals shared their clothes and food with them. The result was that two Muslim families were converted. One of these families received baptism in front of their home in view of the Muslim community. The family has not encountered any difficulty from their own people.²⁴

Later, a moulvi, who had been robbed of all he had by the Muslim border police asked to be baptized and join the Christian community. After his experiences in the uprising he said, "There is no love among the Mohammedans; it is found only among the Christians. They helped me in my need."²⁵

Another Muslim convert is Nahor Munshi. Munshi was baptized and received training at a Bible School. Then he decided to take up missionary work among his own people.

Nahor has been appointed preacher among the Mohammedans in this community, and this former Moslem Elder is now proclaiming the Gospel of salvation in Christ throughout the Moslem villages, among people who knew him as a Moslem. This is done not without risk; but he is ready to take the risk, and many of his people are listening and asking questions about Christianity.²⁶

Other Muslim Missions

The Augustana Lutheran Church has carried on some Muslim work in Persia. Rev. S. Hjalmar Swanson, Executive Dir-

²⁴Kurt Peterson, "A Door Opens to the Mohammedans," The Santal Missionary, LVII (June, 1951), 2-3.

²⁵Ingeborg and Oluf Eie, "Strong Currents in the Wind," The Santal Missionary, LVIII (April, 1953), 2-3.

²⁶"Something of Unusual Interest," The Santal Missionary, LIX (November, 1953), 1.

ector of the Board of Foreign Missions writes:

In the 1890's, our Church became interested in a Nestorian school at Oroomiah in Persia and sent it some financial aid. Two young men, Joseph Knanishu, a son of the school's headmaster and Isaac Johannen were brought to U. S. A. and educated at Augustana College and Theological Seminary. Knanishu was ordained in 1902 and returned to his homeland as a missionary of the Church and Johannen returned a little later. These men were supported in the work until Knanishu suddenly died in 1909. . . . With the passing of this worker and increasing political unrest in Persia, our Church decided in 1910 to turn over the work to the German Hermannsburg Society.²⁷

In 1921, Rev. Hult of the Augustana Synod made contact with some Muslim tribal chiefs in the French Sudan and succeeded in distributing Arabic Bibles among them.²⁸ The Augustana Lutheran Church has also thought about beginning work in East Africa, but has not started a mission as yet.²⁹

The Evangelical Lutheran Synodical Conference of North America is carrying on mission work in Nigeria, a country which is sixty-four percent Muslim in the North, and twenty-five percent Muslim in the South. Their work does not reach the Muslims, however. Missionary W. H. Schweppe describes the situation as follows:

In the Northern Provinces Mohammedism is really at home. Very little Christian work can be done among them, however, since it is a protected religion in the North. That means before any mission group can do work among them they must get special permission from the Govern-

²⁷S. Hjalmar Swanson, "Letter to R. E. Jones," dated March 17, 1954.

²⁸George Drach, Our Church Abroad (Philadelphia: The United Lutheran Publication House, 1926), p. 183.

²⁹S. Hjalmar Swanson, op. cit.

ment, which means the Emir in the last analysis. Where permission is given it is hemmed about by so many restrictions and safe-guards for the Mohammedans that it is almost a hopeless task. I believe there is only one group, the Sudan Interior Mission, that is trying to do any real organized work among them.³⁰

Besides the limited work of the Santal Mission of the Northern Churches in India, The United Lutheran Church of America is working in Guntur. Rev. Clarence Lomperis, Miss M. Edna Engle and Miss Dorothy Peterson carry on Muslim work. Four Bible women have learned Urdu and are doing evangelistic work. Two elementary schools for Moslem girls have been started and eighteen teachers are employed. One hundred fifty-two pupils were enrolled in 1951. All the missionaries have learned Urdu. They have a special department that is working among Muslim women.³¹

The Norwegian Missionary Society carries on Muslim work in the Sudan, and the Norwegian Lutheran Mission works in Ethiopia. The Danish Oriental Mission labors in Syria.³²

³⁰W. H. Schweppe, "Letter to R. E. Jones," dated December 1, 1953.

³¹Lutheran Global Missions 1951 (Annual Report of the Board of Foreign Missions, United Lutheran Church in America), pp. 52-53, 62.

³²N. E. Block-Hoell, "Letter to R. E. Jones," dated March 30, 1954.

APPENDIX

MISSIONARIES OF THE LUTHERAN CHURCH--MISSOURI SYNOD, BIOGRAPHICAL DATA

Adolph A. Brux

Born, June 9, 1893 at Racine, Wisconsin.
Graduated from Concordia College, Milwaukee, Wisconsin,
June, 1913.
Graduated from Concordia Seminary, St. Louis, Missouri,
June, 1917.
Ordained and installed in St. John's Church at Racine,
Wisconsin on the Seventeenth Sunday after Trinity, 1917 by
Rev. P. F. F. Boerger, assisted by President Albrecht and
Prof. Huths.
Served as Assistant Professor at Concordia College, Mil-
waukee, Wisconsin, 1917-1918.
Attended Chicago University, 1919-1923.
Married Miss Ottilie Eseman of Racine, Wisconsin.
Commissioned for Muslim work on July 1, 1923 by Rev.
Boerger and Director Christian Barth.
Sailed for Beirut, Syria from New York on July 11, 1923
and arrived August 4, 1923.
Joined missionary party at Port Said and arrived in Bom-
bay on January 3, 1924.
On furlough 1931.
Released from service on October 12, 1932.

Ralph J. Burow

Born March 12, 1900 at Buffalo, New York of Frederick W.
Burow and Anna Braeunlich.
Graduated from Concordia Collegiate Institute, Bronxville,
New York, June, 1925.
Vicared the summers of 1926 and 1927 at Our Savior Col-
ored Congregation at Buffalo, New York.
Graduated from Concordia Seminary on June 8, 1928.
Received the call for Muslim work on May 16, 1928.
Commissioned August 5, 1928 at The First Trinity Church
of Buffalo, New York by Rev. F. T. Ruhland.
Married Nellie Ruth Everett on June 9, 1928.
Sailed from New York on September 22, 1928 on S. S. Berlin.
Arrived at Bremen October 2.
Left Hamburg on S. S. Coblenz on October 4.
Arrived Colombo, Ceylon on November 5, 1928.

Attended Kodaikanal Language School, Kodaikanal, India,
1929.
Resigned January 8, 1936.
Left Colombo in 1936 on S. S. Oronsay.
Board accepted resignation on July 20, 1936.
Installed as Pastor of St. John's Lutheran Church, Mun-
son, Pennsylvania on November 4, 1951.

John Gall

Born June 3, 1923 in Garfield, New Jersey, of Czechoslo-
vakian parents.

Attended Concordia Collegiate Institute, Bronxville, New
York.

Graduated at Concordia Seminary in 1947.

Received B. D. Degree at Concordia, 1948, writing thesis
on "Principal Sects of Islam: Their Origin and Beliefs."

Received S. T. M. in 1948, with thesis, "Christ According
to the Koran."

Commissioned July 25, 1948 in St. Luke's Evangelical
Lutheran Church, Croydon, Pennsylvania, by Rev. T. W. Kohl-
meier.

Left New York on March 30, 1950 with Rev. and Mrs. Otten
on S. S. Steel Director.

Arrived at Madras on May 3, 1950.

Left Madras on December 26, 1950.

Temporarily released at his request on May 21, 1951.

Henry John Otten

Born in Davenport, Iowa, on June 23, 1924.

Attended Concordia College, Milwaukee, Wisconsin.

Graduated from Concordia Seminary, June 4, 1948, with B.
D. Degree.

Post-graduate work at Kennedy School of Missions.

Commissioned May 22, 1949 at Elk River, Minnesota by
his father.

Married Mary Esther Griggs, June 26, 1949.

Mrs. Otten studied at Columbia University, 1946-1948,
Ohio State University, 1942-1946, receiving B. Sc. and in the
Kennedy School of Missions, 1948-1949.

Rev. and Mrs. Otten left New York on March 30, 1950 on
the S. S. Steel Director.

Arrived at Madras on May 3, 1950.

Ernest Hahn

Born March 11, 1926 at Toronto, Canada.
 Graduated from Toronto University with B. A., 1947.
 Graduated from Concordia Seminary with B. D., 1952.
 Thesis topic, "Arabic Cognates in the Hebrew Text of Isaiah."

Married Miss Greta Trakyte on August 26, 1952.
 Commissioned in St. John's Lutheran Church, Toronto on December 14, 1952 by Dr. William Arndt.
 Sailed for India, December 17, 1952 on Stell Scientist from New York.
 Arrived in Madras on January 30, 1953.

Roland Miller

Born June 22, 1927 in MacNutt, Sask, Canada.
 Attended Concordia College, Edmonton, Alberta, Canada.
 Graduated from Concordia Seminary in 1952 with B. D.
 Thesis topic, "The Koranic Doctrine of Sin."
 Married Mary Helen Wilson on January 25, 1953 in Providence, Rhode Island.
 Mrs. Miller attended Colby College, Waterville, Maine receiving A. B. in June, 1949.
 Attended Institute of Church Social Service, Hartford Theological Seminary.
 Attended Kennedy School of Missions, 1952-1953.
 Post-graduate work at Hartford Theological Seminary from February to May, 1953.
 Rev. Miller was commissioned on June 7, 1953 at Melville, Sask, Canada by Dr. O. H. Schmidt.
 Sailed from New York on "Georgic," July 22, 1953.
 Arrived at Genoa on August 30.
 Arrived on the "Victoria" at Bombay in September, 1953.

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